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"MIGHTY TO SAVE:"

[ISAIAH LXIII. I.]

OR

CHRIST FOR ALL THE WORLD,

AND

ALL THE WORLD FOR CHRIST.

BY THE

REV. ALEXANDER BALLOCH GROSART,

First United Presbyterian Church, Kinross.

1827-1899

Printed for Private Circulation.

1863.

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REV. ALEXANDER BALLOCH GROSART,

First United Presbyterian Church, Kinross;
Author of "Little Sins," &c.

Isabella.— . . . . . "Alas! alas!
WHY ALL THE SOULS THAT WERE, WERE FORFEIT ONCE;
AND HE, THAT MIGHT THE VANTAGE BEST HAVE TOOK,
Found out the remedy: How would you be,
If He, which is the top of judgment, should
But judge you as you are? O think on that;
And mercy then will breathe within your lips,
LIKE MAN NEW MADE."—

SHAKESPEARE, *Measure for Measure*, II. 2.

"How poor! how rich! how abject! how august!
How complicate! how wonderful is man!
How PASSING WONDER He who made him such."—YOUNG.

"*One place alone had ceas'd to hold its prey;*
A form had press'd it and was there no more;
The garments of the grave beside it lay,
Where once they wrapp'd Him on the rocky floor.

He only with returning footsteps broke
Th' eternal calm wherewith the tomb was bound;
Among the sleeping dead alone He woke,
And bless'd with outstretched hands the host around."

V. (Mrs CLIVE.)

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Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on;
Keep Thou my feet; I do not aſk to ſee
The diſtant ſcene; one ſtep enough for me.

I was not ever thus, nor pray'd that Thou
Shouldſt lead me on;
I loved to chooſe and ſee my path; but now
Lead Thou me on!
I loved the gariſh day, and, ſpite of fears,
Pride ruled my will: Remember not paſt years!

So long Thy power has bleſſed me, ſure it ſtill
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn thoſe angel faces ſmile,
Which I have loved long ſince, and loſt awhile!

JOHN HENRY NEWMAN.

"Reſt, weary ſoul!
The penalty is borne, the ranſom paid,
For all thy ſins full ſatisfaction made;
Strive not to do thyſelf what Chriſt has done,
Claim the free gift; and, make the joy thine own;
No more by pangs of guilt and fear diſtreſſed,
Reſt, ſweetly reſt!"—

H. L. L. (Sir ROUNDELL PALMER'S "Book of Praiſe." 1862.)

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TO

JOHN BICKERTON,	*PETER MALCOM,*
WILLIAM BROWN,	*PETER MALCOM, Dichendad,*
DAVID CHRISTIE,	*JOHN MONCUR,*
WILLIAM FOOT, Tillyochie,	*JAMES ROBB,*
JOHN HONEYMAN,	*JAMES ROBERTSON,*

AND

CHARLES SINCLAIR, Cockairny,

My Session, and "true yoke-fellows,"

I dedicate

THIS BOOK,

With cordial regards and gratitude for their fatherly kindness and unfailing co-operation in every "work of faith and labour of love" ever since I came among them.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. LET US, THEREFORE, *as many as be perfect,* BE THUS MINDED" (PHILIP. iii. 13–15).

Their affectionate Minister "in the Lord,"

A. B. G.

"'Believe and repent.' There goeth out an Almighty power with the miniſterial word, and giveth power to believers. Where God commandeth He helpeth. His Word is clothed with an Almighty power. And therefore though we exhort men to do ſo and ſo, we ſay not they can do it themſelves, but together with the ſpeech there goeth a commanding power. The Spirit of God clotheth the Word. God ſpeaketh according to our meaſure, worketh according to His own. We are men, and are to do things by reaſon and underſtanding. God ſpeaks to us by way of open reaſon, and ſhewing grounds of reaſon. But when He comes to give ſtrength and power to reaſon, all moral power or reaſon will do no good without inward ſtrength; and therefore He works mightily, powerfully, and by way of perſuaſion and reaſon, and all to condeſcend to our manner, yet ſtill all the while as a God. . . . . *There is no man converted but his heart will tell him that God was beforehand with him.* God enforceth goodneſs on men; they willingly reſiſt it. There is no man that withſtandeth God's workings, but his heart will tell him that the fault is altogether in himſelf. . . . . *I will always hope well of them that carefully and diligently come within God's reach. Thoſe that will come within the power and reach of God, never deſpair of them.*"—Dr RICHARD SIBBES on 2 Cor. iv. 7 (Works, Vol. IV. Pp. 385, 386.)

PREFATORY NOTE.

I HAVE placed in the title-page of this, my ſecond venture in the propoſed Series, the words, CHRIST FOR ALL THE WORLD, AND ALL THE WORLD FOR CHRIST, not only to thereby truthfully deſcribe the contents of my book, but likewiſe to attract a chance lifter-up of it. I was much ſtruck with an entry in the Diary of that holy and remarkable man Stephen Grellet, the French Quaker, bearing upon this. During his early ſpiritual ſtruggles in the quag-mire of unbelief, he tells us :—"I now took up again the works of William Penn, and opened upon 'No Croſs, No Crown.' The title alone reached to my heart."* I do not know whither my ſmall book may go. I ſhall be grateful if my title-page ſhould be ſimilarly uſed to woo any Chriſt-ſeeking ſoul to read of Him who is "MIGHTY TO SAVE,"—yea, "able to ſave to the uttermoſt them that come unto God by Him."

* "Memoirs of the Life and Goſpel Labours of Stephen Grellet." Edited by Benjamin Seebohm. Third Edition. Two Vols. 8vo. 1862. Bennet. Pp. 16, 17.

In reference, again, to the ſecondary title, CHRIST FOR ALL THE WORLD, AND ALL THE WORLD FOR CHRIST, it can ſcarcely be needful to deprecate any perverſion of this into any approach to the creed of what is called Univerſaliſm, or Maurice-iſm. Holding, as I do, that the theology of Auguſtine and John Calvin (which, by the way, is ſomething very different from what many ſo-called Calviniſts miſrepreſent it, juſt as John Wilkes had to complain that he was not a Wilkite) is the grandeſt and moſt maſculine, as well as trueſt, interpretation of the doctrines of the Bible, I believe, with all my heart, and ſoul, and conſcience, the Pauline teaching concerning Election, Predeſtination, Sovereignty, and their cognates. As in the preſent book I have tried to ſhew, I conſider theſe mighty truths to be not leſs neceſſary to the plan of Redemption, than are the correſpondent laws of gravitation, &c., that gird and graſp the phyſical univerſe, to it. To my mind, refuſe to God Election, Predeſtination, ſupreme Sovereignty, and Salvation, in beginning, middle, and end wholly of His grace, and you ungod God, to appropriate Edwards's weighty expreſſion; while you may as well try to get the law of gravitation out of the univerſe, as Election out of the Bible, and specifically out of our earth as out of the Epistle to the Romans. But what I muſt maintain with intenſeſt belief is, that in taking his ſtand upon theſe doctrines as the very truth of God, as interpenetrating the whole Bible in Old and New Teſtament alike, the miniſter of the goſpel who would rightly diſcharge his office, muſt proclaim that in nowiſe do they hamper or hinder the univerſal offer of a preſent ſalvation to every man who will take it from the Lord Jeſus Chriſt, on His own gracious terms.

Nay, that Election, Predeſtination, Sovereignty, and the like, ARE HARMONIZED IN THE DIVINE PLAN WITH THE PERSONAL RESPONSIBILITY OF EVERY MAN WHO REFUSES SUCH OFFERED SALVATION. I may put it in this way :—I know not the man, out of hell, upon whom I may not preſs Chriſt as a Saviour ; I know not the man whom I have not a right to hold guilty who refuſes to accept Him. Experience and the dark roll of the loſt tell all too mournfully, that *de facto* myriads reject, neglect the "great ſalvation," ſpurn the claim and periſh. But that does not touch the thing *de jure*. Hence my words, CHRIST FOR ALL THE WORLD, by which I would bring "good news" to every man the wide world over whoſe ear and heart I might reach ; and ALL THE WORLD FOR CHRIST, by which I would aſſert my Maſter's claim upon the allegiance and love of EVERY MAN. I am not careful to protect myſelf from any who, with theſe explanations, may miſconſtrue either my title-page or my teaching. I have no wiſh to ſtir the fires of controverſy as to LIMITED or UNIVERSAL atonement. I look at the great and bleſſed truth *practically*. I believe the Atonement of the Lord Jeſus Chriſt to be LIMITED to thoſe who accept Him. I believe it to be UNIVERSAL to the extent of including EVERY MAN who does accept Him. And I alſo believe that it is a hideous diſtortion of the goſpel to ſo preach of Sovereignty and Decree, of Election and Predeſtination, as for a moment to make theſe hinder a man's believing and being ſaved. Man, every man, is GUILTY who disbelieves. Every man who periſhes is SELF-DESTROYED. I know a miſcalled Calviniſt who prays habitually after this ſort—"Lord, *if there be* any of Thine own elect before Thee, do Thou bleſs them." I would ſhudder to ſo

pray. For I read, 1 Tim. ii. 1, "I exhort that . . ſupplications, prayers, interceſſions, and giving of thanks, be made for ALL MEN."

There is another matter, corelative, about which it may be well here to ſay a few words. A diſciple of Auguſtine and of Calvin, in the doctrines already named, I am equally, and with equal abſoluteneſs and unreſerve their diſciple in regard to man's, univerſal man's, native-born and thorough depravity, and conſequent need of heart-change, by the renewing of God the Holy Spirit. I hold with them that man is utterly unable, of himſelf, to "believe;" and ſo throughout. "Faith," in my creed, is "the *gift* of God," not a thing to be excogitated by us. I find both ſets of "doctrines" in my Bible. Of the *rationale* of the divine operation, I know nothing, becauſe nothing has been revealed. But, as in the other matters, I am ſure that the demand from us to "believe," is harmoniſed in the divine plan with INABILITY in ourſelves. ABILITY from Chriſt by the Spirit aſſures me of that, *ab eventu.* I cannot tell how they touch; but I believe God can, and I believe I'll know by and by. For the preſent, I apprehend our part is to "hold faſt" the revelation of a reconciled Father in Chriſt, an ever-interceding Lord and Saviour, our prophet, prieſt, and king, and an ever-preſent God, the Holy Spirit, accompanying the word wherever preached with His gracious *power.*

Here I would call two ancient witneſſes to illuſtrate and confirm what I have juſt ſaid.

The great and good David Clarkſon, in his noble ſermon entitled, "Chriſt's Gracious Invitation to Sinners," from Rev. iii. 20, in combating the objection "that ſinners of themſelves

are not able to open, the heart being too faſt ſhut," among other things replies—

"Sinners may do more than they uſe to do, than they are willing to do; and therefore there is reaſon to call upon them. They cannot open: [but] though they can do nothing ſpiritually that tends thereto, yet, in a natural and moral way, they may do much more than we ſee done by any of them. Spiritual good is above the power of nature; without Chriſt no ſuch things can be done. But that which is morally good they may do, and that which looks towards opening, though it do not reach it. They cannot ſubdue the corruption of nature, nor of themſelves crucify the fleſh, &c., but they can avoid the outward acts of groſs ſins. Mere moral men we ſee can do it without the power of higher principles.

"They cannot free themſelves from the miſeries into which ſin has plunged them; but they can aſſent to a plain word diſcovering their miſery, and conſider, and think of it as they do of other things which are of conſequence.

"They cannot enlighten their own darkened minds, nor mollify their hardened hearts; but they can place themſelves in the way where the light ſhines, and where mollifying influences are wont to fall, and where the Sun of righteouſneſs has appointed to riſe.

"They cannot meditate, nor read, nor pray, nor hear ſpiritually; but they can attend the ordinances as they do any other ordinary buſineſs which concerns them.

"They cannot convey a healing virtue into the waters of the ſanctuary, nor put themſelves in when the waters are troubled, no more than the impotent man that lay at the pool

of Bethesda could do it; but they can wait at the pool, and there they are in the way where Jesus may meet them and cure their impotency, how long soever they have laboured under it.

"They cannot command a gale of wind, but they can put the vessel into the channel and spread their sails that they may be ready to take the advantage of a spiritual gale whenever it shall please the Spirit of Christ to bestow.

"It seems very hard, and they would make advantage of it who over-magnify the power of nature to the prejudice of the grace of Christ—that the Lord should condemn men for not doing that which they have no power to do. *But I take it for an undoubted truth, that amongst those who are in a capacity to use the means, He never condemns any who really do what they can to be saved.* NONE PERISH WHO DO THEIR UTMOST TO AVOID CONDEMNATION. Amongst the most zealous afferters of free grace, I find none that question it. None who shall be found at Christ's left hand at the last day will be able to say truly, Lord, I used all the power that I had, to avoid the misery and prevent that dreadful sentence. It may seem harsh that any should perish for not opening to Christ when they were not able to open; but there are none perish who do all they can to open to Him." *

* From the folio, 1696, pp. 473, 474. The above sermon, in common with the entire volume, having been published posthumously—under the editorship of John Howe and Mead—explains perhaps why no acknowledgment of indebtedness to a previously published sermon or treatise from the same text is not made. While Clarkson's sermon overflows with his own profound and masterly thinking and richly scriptural illustration, it yet reveals a careful reading of Obadiah Sedgwick's inestimable little volume, entitled "The Riches of Grace displayed in the offer and tender of Salvation

Again, the excellent John Bifco, in his "Glorious Myftery of God's Mercy, or a precious Cordial for fainting Souls" (1647), thus fpeaks of the demands of God from us :—

"The gofpel promifeth and gives whatfoever it prefcribeth. Look, whatfoever God requires of His by way of duty, He hath promifed to give them in fuitable fupplies of supernatural ability. As for inftance, *firft*, He calls for a fpiritual obedience to all His commands, and He promifeth 'to write His laws in the hearts of His people, to make them able to walk in His ftatutes' (Heb. viii. 9, 10. ; Ezek. xi. 19, 20. ; and xxxvi.). *Secondly*, As the Lord requires newnefs and oneneſs of heart, fo He promifeth to give this oneneſs and newnefs of heart (Ezek. xi. 19). *Thirdly*, As He commands us to repent, to mortify fin, fo He hath 'fent his Son to give repentance,' and He hath promifed 'to fubdue our iniquities for us' (Micah vii. 19). *Fourthly*, God commands us 'to love Him with all our heart,' and He promifeth 'to circumfife our hearts that we may love Him with all our heart' (Deut. xxx). *Fifthly*, He calls for a fpiritual knowledge of God in Chrift, and He hath given His promife that all His 'fhall be taught of the Lord and know him from the greateft to the leaft.'" *

Oh if men would but accept the two halves of the great completed circle—GOD'S ABILITY, MAN'S INABILITY—man guilty,

to poor Sinners, wherein is fet out the gracious behaviour of Chrift ftanding at the door and knocking for entrance ; the dutiful behaviour of finners in hearing Chrift's voice and opening to him ; and the comfortable event upon them both" (2d Ed., 1658, 18mo).

* Pp. 227, 228. Nathanael Church condenfes the above into the aphorifm. "Good inclinations and abilities are both from God alone : He wills the work and works the will."

depraved, worthleſs, helpleſs, *and* ſalvation by Chriſt, miniſtered by God the Holy Spirit in divine adaptation to man's need—without attempting the humanly impoſſible discovery of the *nexus* that unites the two. "A blind man lets himſelf be led by a child. So muſt we be brought to feel and to acknowledge to ourſelves that we are blind; and then the time may come when a little child ſhall lead us." * Be it the prayer and endeavour of writer and reader to be brought to this; and then, in the ſpirit of Miſs Charlotte Elliot's priceleſs hymn, we ſhall be able to ſay

"Just as I am—without one plea
But that Thy blood was ſhed for me,
And that thou bidd'ſt me come to thee,
O Lamb of God, I come!

"Just as I am, and waiting not
To rid my ſoul of one dark blot,
To Thee, whoſe blood can cleanſe each ſpot,
O Lamb of God, I come."

With all my heart I would greet every reader and ſay, "I leave theſe things with you. Oh that you would often think of them, eſpecially in ſoul diſtreſſes, and be ever drawing from them till your hearts be even brimful of heavenly conſolation." †

Intending this Series for ordinary Engliſh-reading readers mainly, I feel that it would be out of place to enter into any critical diſquiſitions or analyſes of the original of the words upon which the ſeveral volumes are baſed, in, at any rate, the

* Gueſſes at Truth. By the Brothers Hare. 2d Series, vol ii. p. 209. 3d Ed., 1855.

† Dr Jacomb. "Sermons on Romans viii. 1-4." 4to, 1672, p. 316.

body of the Sermons. Perhaps it may nevertheleſs be kindly conceded to me, that the ſame objection does not apply to any ſeparate prefatory remarks or annotation that I may be led to make. Theſe, being independent on the matter offered primarily to my own congregation, ſeem to admit of explanations which only thoſe acquainted with the languages of the original may be able fully to follow. This caveat has partial reference to the preſent volume ; but in the third I muſt examine critically the Hebrew and Greek elucidated.

Looking at the paſſage and context from which I have ſought to "publiſh" the "good news" of the Lord Jeſus Chriſt as being

"MIGHTY TO SAVE,"

in their varying, and even conflicting, interpretations by ſcholars, I think it right, as I certainly deem it eaſy, to eſtabliſh the exactitude and critical authority of my repreſentation of Chriſt as the One who is thus "Mighty to Save."

(*a.*) *It ſeems to be very much forgotten by the Commentators*, even by men like Dr Joſeph Addiſon Alexander of America,—whoſe Commentary on Iſaiah, with all its deficiency of *glow*, forms an invaluable contribution of *materials* for its accurate expoſition ; and who, as man, ſcholar, and divine, has received, as he deſerved, the eloquent and pathetic praiſe of Dr Charles Hodge, *clarum et venerabile nomen—that the book is a prophecy*, and therefore ſpeaks, in the ſubſtance of it, of things *yet to take place*. It is aſtoniſhing how the element of *futurity* is left out in Commentaries and Expoſitions bearing to be the productions of men in the "high places" of our Colleges and Churches ; aſtoniſhing how the prophets are looked at rather as ſervants

of God explaining the preſent—which was their office likewiſe —than as ſeers piercing the future. Iſaiah and Ezekiel have been robbed of their moſt Chriſtful utterances by this perverſely-ingenious ſyſtem.* I aſk my readers to carry this principle with them to the reading of the prophets, viz., that the events and conditions of the people deſcribed are not delineations of what was exiſtent when the prophet delivered his "burden," but *future.* This, I apprehend, ſweeps away, at once and Scripturally, all that miſerable pottering over occurrences contemporaneous with the ſeer and his "burdens," ſo frequent on the Continent and among ourſelves.

* I relegate to this footnote an example. We turn to Ezek. xxxiv. We read therein a very appalling and very mournful deſcription of the worldlineſs and utter godleſſneſs of the "ſhepherds" of God's people. Expoſitors accumulate authorities to prove the then worldly and godleſs ſtate of the prieſts and other ſervants of the ſanctuary. They overlook, not merely the opening words, vers. 1, 2, "And the word of the Lord came unto me, ſaying, Son of man, *propheſy* againſt the ſhepherds of Iſrael, *propheſy*, and ſay," but the *promiſe*-character of all the after-repreſentations. A thoughtful conſideration will ſatisfy that Ezekiel looks far onward into the future, and launches the terrible "woe" againſt *a ſtate of matters that ſhould then be.* Infinitely tender it was in God to place the warning ſo long on record, nor do I doubt it touched and ſaved many of the "ſhepherds." But further, ſee how this elimination of the future abſtracts the very life-blood of the prophecy. At ver. 23, a glorious promiſe gleams out of the "woes:" "I will ſet up ONE Shepherd, and He ſhall feed them, even my ſervant David: He ſhall feed them, and He ſhall be their Shepherd." That is to ſay, in the ſo ſad criſis, when all the appointed ſhepherds ſhould be found faithleſs, One was to be "ſet up." Well, the criſis came—*the very condition deſcribed* —while the Lord Jeſus Chriſt was on the earth; and reverting to the promiſe, as He confronted worldly and godleſs Scribes and Phariſees, He

(*b.*) *By comparing Scripture with Scripture*, which is the beſt of all expoſitions, it appears to me very clear that, inaſmuch as Edom is a ſynonyme for Eſau (Gen. xxv. 30), and Eſau for the adverſaries of God's people (Amos i. 11; cf. alſo under 4), while Bozrah (repreſented by the modern El-Buſaireh, firſt viſited by Burckhardt*) was a chief city of Edom, it follows neceſſarily that the terrible conflict delineated in our text and context is a *prophetic* dilation of one of the many ſmitings of Edom, wrapped up in the "woes" and denunciations of nearly all the prophets, and eſpecially Obadiah. Stricken Bozrah

calmly ſaid, "I am *the* good Shepherd," even that "One Shepherd" who in the fulneſs of time was to come. Read John x. 1-18, eſpecially vers. 8, 10, 11, 14. However the *preſent* may have lent its hues, to the vivifying, illuſtrating, enforcing of the prophetic meſſages, it is to miſs their innermoſt bleſſedneſs to ſtop ſhort of Chriſt and the Goſpel-Day.

I would aſk if it were not better to render the Hebrew in Ezek xxxiv. 23, not David, as a proper name, but as "Beloved," the often-recurring New Teſtament name of Christ. David (דָּוִד) means "Beloved," while David the king was *long dead in the time of Ezekiel.* I am aware that David is uſed as a type of his mightier Son, but never, I apprehend, after his death. Moreover, a like rendering of David in the Pſalms brings out with precious vividneſs the deſigned antitype. I would obſerve, in concluſion here, that to apply the denunciations of Ezek. xxxiv. and elſewhere to the then "ſhepherds of Iſrael," makes them no longer prophetic, diſconnects them from the promiſe of the "One Shepherd," and empties the Lord's own announcement—"*I* am THE good Shepherd"—of its bleſſed ſignificance. I might ſhew how Iſaiah, Zechariah, and other prophets, have been ſimilarly darkened.

* Travels in Syria, 407. Cf. article under Bozrah in Dr Smith's "Dictionary of the Bible." Alſo, Porter, in Kitto's Cyclopædia, as re-edited by Dr Alexander.

and defolated Edom furnifh hiftoric and indubitable atteftation of the fulfilment of the threatenings. The warfare with Edom, in one of its unrecorded incidents, therefore, is the hiftoric bafe of Ifaiah's fetting-forth of the Lord as the dread Avenger of all who oppofe Him in His people. (Cf. Ps. cxxxvii. 7.)

(*c.*) This being fo, we have in the words, "I that fpeak in righteoufnefs, mighty to fave," *a hiftoric fact transfigured into a proclamation of the grace of the mighty Being delineated towards thofe who "turn" to Him.* The fhadow is the meafure of the light; and the preliminary "fury," and vengeance, and terror, and bloodfhed of God as a "man of war," only the more magnify His love and mercy as a Saviour. Be it remembered that there had been a fpecific promife of fuch a Saviour (Ifa. xix. 20). Earlier in Ifaiah He had pronounced judgment to be His "ftrange work" (xxviii. 21), whereas He *delighteth* in mercy" (Micah vii. 18). I know nothing finer than the outbeaming of the grace of God in the "mighty to fave" of the otherwife dreadful verfe.

(*d.*) Apart from the words as mere words, *the acts and attributes afcribed to Him* who is "mighty to fave" feparate the fpeaker from all merely human, from all created power, and lead us to Him whofe "delights were with the fons of men" long anterior to His manifeftation as the Meffiah. Cf. ver. 4, 8, 9, 10; with which alfo Ps. xciv. 1; Acts iv. 12. I would alfo wifh these direct references of all to the Lord, Ifa. xxxiv. 6, and Jer. xlix. 13, to be read and pondered.

(*e.*) It is peculiarly intereffting, and, as I take it, decifive as to Chrift being the fpeaker, to compare in the original our text with Rev. xix. 1–3. Let it be kept in mind here that John—

equally the penman of Revelation *and* the fourth Goſpel—is above all others the revealer of THE WORD. Read alſo Rev. xix. 19–21, and Iſa. xlv. 19, 20.

(f.) The good old divines, e. g., the unapproached tranſlators of our Engliſh Bible; Matthew Poole, and numerous other of the older worthies, *had no doubts concerning the ſpeaker being Chriſt.* Thus in the headings of our verſion we read, "Chriſt ſheweth who He is, ver. 1, what His victory over his enemies, ver. 2–6, and what His mercy toward His church, ver. 7–9. In His juſt wrath He remembereth His free mercy, ver. 10–14." Poole again thus heads the chapter in his "Annotations," "Chriſt's victory over His enemies, and mercy toward His church, in judgment remembering mercy." The men who thus inſcribed CHRIST over this chapter were ſcholars beſide whom recent pretentious ſcioliſts are boors. Dr Ebenezer Henderſon, alike in his tranſlation and Expoſition brings out the right reference and meaning. I refer my readers to his admirable Commentary, and I beg here to introduce his rendering of the verſe:—

> "Who is this that cometh from Edom?
> In purple array from Bozrah?
> This, that is glorious in His apparel,
> Advancing ſtately in the greatneſs of His ſtrength?
> It is I, the Announcer of righteouſneſs,—
> Mighty to ſave."

I may add a few words from his Expoſition: "In prophetic viſion a triumphant conqueror is diſcovered, arrayed in military attire, and returning from Idumea, the ſcene of battle and victory. To excite attention, the queſtion is put, who He can

be? To which He Himſelf replies, *in language which leaves us at no loſs to doubt that He is the divine Logos or Speaker*, who from the beginning revealed the will of God to men; and as the Angel or Meſſenger of the divine preſence, acted as the Protector and Saviour of ancient Iſrael." Vitringa, Maurer, Day, recogniſe Chriſt as the ſpeaker. Dr J. A. Alexander may alſo be profitably ſtudied.

I think that I may now aſſume that, in appropriating the gracious and very precious words, "Mighty to ſave," to our Lord Jeſus Chriſt, I do ſo, not by an accommodation, but as giving the very "mind of THE SPIRIT."

Like "Little Sins," the preſent volume is an expanſion and adaptation of a ſermon preached in the ordinary courſe of my miniſtrations. The footnotes and quotations are added. The larger footnotes will be found at the cloſe, and are referred to by the letters (*a*), (*b*), &c. I may be permitted to aſk that the related notes be read on finiſhing the ſeveral diviſions of the diſcourſe.

I have gratefully to acknowledge the many kind, approving words that have reached me from far and near, from friends cleric and laic, concerning "Little Sins." In reply to the numerous requeſts for copies, which I was unable to meet, I have the pleaſure to ſtate that Meſſrs James Nisbet & Co., the eminent publiſhers, London, will *publiſh* immediately a new and pretty edition. I fervently hope that it, in its wider ſphere, and "MIGHTY TO SAVE," in its narrower, will meet with the ſame welcome, and be uſeful in the ſame rewarding way.

And now, in the words of dear old Thomas Hall, "The good Lord awaken us, and humble us all for our own ſins, and for

the ſins of the times we live in, and make us to mourn for the things we cannot mend, and enable us to receive the truth in the love of it, and make us at laſt to ſerve him with gladneſs of heart in the abundance of all things;"* and in the farewell words of holy John Sheffield: "Thou haſt here a reſemblance of Chriſt and of thyſelf. Of Him a dark and dim one, one every way ſhort; ſuch a one as I could make, not ſuch a one as He is, or ought to have been made of Him. But of thyſelf it may not be ſuch a one as thou art, but what thou oughtſt to be; and if this fall ſhort too, though I ſhall be the leſs happy, yet art thou the more happy."†

A. B. G.

1ST MANSE,
KINROSS, *March* 30. 1863.

* "The Riſing Sun, or the Sun of Righteouſneſs Shining upon the Sons of Unrighteouſneſs" (8vo, 1654. "To the Reader").

† Expoſition of Amos iv.–ix. 4to, 1661.

"Sermons *preached* are, for the moſt part, as ſhowers of rain that water for the inſtant; ſuch as may tickle the ear and warm the affections, and put the ſoul into a poſture of obedience. Hence it is that men are ofttimes ſermon-ſick, as ſome are ſea-ſick; very ill, much troubled for the preſent, but by and by all is well again as they were. But *printed ſermons* or other diſcourſes are as ſnow that lies longer on the earth. They are longer-lived. They preach when the author cannot, and which is more, when he is not. Sights, as they come ſooner to the eye than ſounds to the ear, ſo they abide longer. Audible words are more tranſient; viſible words more permanent. The one may make the ear more attentive, but the other the memory more retentive; both in themſelves excelling."—PHILIP GOODWIN (*Evangelical Communicant*).

"Wiſe ſayings often fall on barren ground; but a kind word is never thrown away."—*Thoughts in the Cloiſter and the Crowd* (HELPS).

"If theſe little ſparks of holy fire which I have heaped together do not give life to your prepared and already enkindled ſpirit, yet they will ſometimes help to entertain a thought, to actuate a paſſion, to employ and hallow a fancy."—JEREMY TAYLOR (*Epiſtle Dedicatory to Life of Chriſt*).

"Better to ſit at humble hearths, where ſimple ſouls confide their all,
Than ſtand and knock at the groinèd gate, to crave a hearing in the hall.
Oh! ye wingèd ones—ſhall I ſtand a moment in your ſhining ranks?
Will ye paſs me the golden cup? Only tears can give you thanks."

Paſſion Flowers (Mrs HOWE).

"*Mighty to Save.*"

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave."—Isa. lxiii. 1.

SCIENCE tells us that, underlying all the tumult and reſtleſſneſs of the waves of the ocean, over which the winds trample, there is a vaſt *ſtratum* of altogether motionleſs waters, ſo utterly tranquil, even when, through ſtorm and gloom, "there is ſorrow on the ſea" (Jer. xlix. 23), that the tineſt and moſt fragile ſhell at the bottom is not ſtirred, nor in the ſlighteſt abraided by the turmoil above.

It ſeems to me that this remarkable fact and phenomenon may be taken as a ſymbol of our bleſſed Lord, regarded as at once "the man Chriſt Jeſus" and very God. In His human nature there was a well of tenderneſs, that was eaſily ſtirred to ſofteſt tears; a depth of yearning love that was eager to flow out, and pour itſelf into the lowlieſt heart that would lay itſelf upon His broad boſom; a meaſureleſs amplitude of

ſympathy, that was ever ready to bear the heavieſt, yea, all the burdens of others; and, I would add, a large and generous charity, that was quick to anticipate confeſſion and to laviſh forgiveneſs,—meeting the penitent confeſſion and requeſt of the returning prodigal, "Make me as one of thy hired ſervants," with the welcome of a ſon.* But, underlying all, there was the ETERNAL CALM—unſtirred, unmoved—of His divinity. What I have juſt ſpoken of was as the toſſing of the ſurface waves, that leaves the infinite depths of calm—untouched.

We cannot tell how the human and divine were united in "God manifeſt in the fleſh" (1 Tim. iii. 16). It was not to be expected that we ſhould, with the leſſer myſtery of the union of our own body and ſoul unſolved. But we accept the FACT; and thus accepting it, ſurely the point which I have indicated and ſymboliſed is one of its moſt unearthly, moſt impreſſive, and moſt magnificent characteriſtics. Think, my friends, of how "mighty" thoſe hands were,—the very hands that had upbuilt the univerſe,—that were yet ſtretched out as gentle human hands, ay, that would not ſmite back, even when ſuch inſult and wrong as this happened, "Then did they SPIT IN HIS FACE, and buffeted Him; and others *ſmote* Him with the palms of their hands" (Matt. xxvi. 67, 68). Think of the infinitude of power that ſlumbered in thoſe eyes, one tender pleading "look" from which melted to agoniſing tears His denier, and one flaſhing forth of which, in interrogation, ſmote to the earth, as though they had been dead, the mailed

* Cf. Luke xv. 17–19 with verſe 21. Mark, the Father's welcome makes the poor prodigal forget his intended requeſt to be made a "hired ſervant." I take this opportunity of emphatically commending the expoſition of this parable by Dr Obadiah Grew. It is entitled, "Meditations upon our Saviour's Parable of the Prodigal Son." 4to, Part 1ſt, 1678. Part 2d, 1684. The latter is often lacking, and the complete work is rare. It has all the better qualities, without the not infrequent tedium, of the earlier Puritans.

ſoldiers of Cæſar; and that yet wept human tears over human ſin and with human ſorrowers. Think that thoſe lips had but to "ſpeak the word" as "in the beginning," and whatever He willed ſhould inſtantly have come to paſs; and that yet there fell from them not words of vengeance, or threatening, or terror, but of welcome, pardon, promiſe, peace, bleſſing, love. Think, in fine, how "mighty," even Almighty, the Lord Jeſus Chriſt was to deſtroy a guilty, condemned, and periſhing world; and that yet, as in my text, He proclaims Himſelf "mighty TO SAVE." Here, if anywhere, we have a theme that, in the "breadth, and length, and depth, and height" of it, may well bow us in adoring gratitude and wonder,—may well draw from us the exclamation of the great apoſtle of the Gentiles, "O the depth of the riches both of the wiſdom and love of God" (Rom. xi. 33).

Regarding, then, the words before us—"*I* that ſpeak in righteouſneſs, MIGHTY TO SAVE"—as preſenting the Lord Jeſus Chriſt as a mighty Saviour, I wiſh in the ſequel to ſo exhibit His attributes and qualifications, as to eſtabliſh the great and bleſſed "good news" of my watchword—"CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST."

For all practical purpoſes, it will ſuffice to conſider *four* qualifications of the Lord Jeſus Chriſt:—

I. HIS KNOWLEDGE OF MAN.
II. HIS POWER OVER MAN.
III. HIS SUPPLIES FOR MAN.
IV. HIS RELATIONS TO MAN.

I. His Knowledge of Man.

KNOWLEDGE is the ſtarting-point of all rightly-regulated action. Before I may hope to do anything ſucceſsfully for another—if what I do touch intellect or conſcience, and be not a mere outward thing—I muſt *know*

him, or about him. Now, my friends, in relation to knowledge, there are ſome minds of ſuch a peculiarly observant and ſubtle character as to poſſeſs a ſtartling diſcernment of what is paſſing within a fellow-man confronted by them, from the expreſſion of the face. I do not refer to the more plain and unmiſtakeable revelations, ſuch as the ſmile rippling with ſunny gladneſs over every feature, telling that the heart is glad; the frown darkening, as a falling ſhadow, the forehead—the forehead itſelf lined and ſeamed with thought, as though the billows of life's myſterious ſea beat there, and there left their marks as on the ſea-ſhore ſands; the melting in ruth, the kindling in wrath, of the eye; the fluſhing to crimſon, the whitening to pallor of the cheek; the ſilent trickling down of the unbidden tear; the tremulous mobility, in tenderneſs or ſcorn, of the lips. Theſe any, all, may interpret.* I refer rather to that keen inſight into character by the moſt fugitive glance of the face, which can tell almoſt as accurately as though the face were a printed book, the thoughts, the feelings, the fears, the hopes, that are flitting, ſhadow-like, acroſs the inner ſpirit. But while this is true, while there are *awefome* inſtances of this, there is a divine peculiarity in the knowledge of man by the Lord Jeſus that marks it off by an impaſſable boundary from the knowledge of man by his fellow-man, be he the moſt astute and argute. There is all the infiniteness of difference and diſtance between preſcience and vigilance, between poſitive, abſolute knowledge and tact; in ſhort, between the divine and human. Take an example. *You do not know what is in the mind of the perſon at your*

* The quaint obſervation of Henry Church nevertheleſs holds:—"We cannot always tell what's o'clock in a man's breaſt by the dial of his face. Jeremiah xvii. 9, 10; 1 Samuel xvi. 7." (Cheap Riches; or a Pocket-Companion made of Five Hundred Proverbial Aphoriſms, by Henry and Nathanaell Church. 1657. 32mo.)

elbow in the pew. You cannot lay bare the difference between your *(falſe)* friend's *(fair)* ſaying and his *(baſe)* doing (Ps. lv. 21). If there be one covered, and curtained, and inſcrutable domain in the univerſe, it is to be found in that little world in the great world—the human heart. How ſecurely we ſit, though holding the dreadeſt ſecret! Surrounded, it may be, touched on every ſide by many, we yet can face and outface them all. We know that none holds the key to our heart's chamber ſave ourſelves; that while a few words would reveal what ſhould appal or drive like wolf-driven ſheep from us, ſo long as they remain unſpoken we are ſafe from detection. How thin the veil that a ſpoken word rends: yet how thicker than Tabernacle-curtain, fold on fold—unſpoken! Hiſtory is full of examples. The murderer has ſat with face of calm, and lip without a tremor, and eye with undrooping lid, in the very houſe of God; ay, and *his* reſponſe has mingled with the pſalms. *Within* there might be terrible fear. In after-confeſſion he may have told—

"I burned by day and night:
I feared that fire of ſin,
Its covering ſeemed ſo thin—
Would ſhew to others' ſight."*

Still without, "others" ſaw not. While this is so, how often and often have we examples of hearts bolted, barred, faſt-ſhut againſt inſpection, being "naked and open" to Him. Thus we read in Mark ii. 6–8, "There were certain of the ſcribes ſitting there, and *reaſoning in their hearts*, Why doth this man thus ſpeak blaſphemies? who can forgive ſins but God only? And *immediately*, when Jeſus perceived in His ſpirit that *they ſo reaſoned within themſelves*, He ſaid unto them, Why reaſon ye theſe things in your hearts?" You obſerve theſe Scribes and Phari-

* "Freſh Hearts that Failed Three Thouſand Years Ago; with other Things." Boſton. 1860.

ſees had not uttered a ſyllable! But ſilence was articulate to Him. He *knew* their "reaſoning." And He put His ſearching queſtion "immediately." There was no placing together of look and attitude by which to conclude againſt them. No. "*Immediately.*" On another occaſion, certain of the prieſts and higher ones ſtirred into momentary credence, profeſſed themſelves to be His diſciples. What is the record? They were ſelf-deceived. Was He deceived in them? I read in John ii. 22–25, "Now, when He was in Jeruſalem at the paſſover, in the feaſt-day, many believed in His name, when they ſaw the miracles which He did. *But* Jeſus did not commit himſelf unto them, BECAUSE HE KNEW ALL MEN, and needed not that any ſhould teſtify of man: FOR HE KNEW WHAT WAS IN MAN."

Without turning to other inſtances, realiſe, my friends, the awful greatneſs of the KNOWLEDGE herein aſcribed to Chriſt. Think of what is involved in knowing one human heart, and that the neareſt of all to us—our own. You remember how, as he found himſelf baffled in the ſelf-ſcrutiny, even holy and Spirit-enlightened Jeremiah cried out, "The heart is deceitful above all things, and deſperately wicked: WHO CAN KNOW IT" (Jer. xvii. 9).* Think how even a Paul

* This text, with its great queſtion and great anſwer, will form one of my prayer-meeting addreſſes intended to be included in the fourth volume of this ſeries of little books. Otherwiſe I might here have dwelt upon the relieving, comforting, reply to the prophet's piteous appeal. Be it noted that the deceitfulneſs of the human heart was a wonder and a perplexity to Jeremiah: and herein lies a profound differencing of human and divine knowledge of that heart. *It was no wonder, no perplexity to Jeſus.* And, indeed, the one fundamental doctrine of *regeneration* ſhews Chriſt's univerſal knowledge of univerſal humanity. I feel that He knows me thoroughly when He ſays, "Ye muſt be born again." He has put His finger on my real need of new life. So that we reſpond to and realiſe His knowledge of us.

ſhrank from a deciſion upon himſelf, ſaying, "I judge NOT *mine own ſelf*" (1 Cor. iv. 3). Extend the thought. Think how it at once ſtamps a man as wiſe above his fellows, to ſhew any deep reading of another human heart beſides his own —the husband of his wife, the parent of a child. *Reflect how idly we ſpeculate on the internal hiſtory of another* (*a*). Still further widen the thought. Think of one knowing, not his own heart and nature merely—knowing not the hearts and nature only of the inner circle of his friends—but of all that ever had lived, who were then in the world, and that ſhould to the lateſt age and laſt man crowd the ſtage of exiſtence—UNIVERSAL MAN.

If language be capable of rendering thought, *that* is the KNOWLEDGE affirmed in the Word of God concerning Him whom it ſets forth as the God of the Word. Graſping this delineation, we underſtand how, under the wonder and the glory of its manifeſtation in acts, the gathered diſciples ſhould have proſtrated themſelves in abſolute adoration, and, as if "caught up" to the throne, worſhipped Him in words like theſe: "Now are we ſure that THOU KNOWEST ALL THINGS, and needeſt not that any man ſhould aſk Thee: by this we believe that Thou cameſt forth from God" (John xvi. 30).* And earlier, "Lord, to whom ſhall we go? Thou haſt the words of eternal life. And we *believe and are ſure* that Thou art that Chriſt, the Son of the living God" (John vi. 68, 69). Nor, my friends, was this other than the Lord claimed. When He had returned to His throne, where He now ſits, He reverted to the prayer of Solomon, as before the kneeling tribes he dedicated the temple, and ſaid, "Thou, even Thou only, knoweſt the hearts of all men" (1 Kings viii. 39), and proclaimed HIMSELF,

* This paſſage—John xvi. 17-19 and 30—it will be well for the ſtudious reader to look over in the Greek. The diſciples *privately* ſay, "What does He mean?" Jeſus *knows* what is in their thoughts, and anſwers the unſpoken queſtion. Then, in verſe 30, "*Now* are we ſure," &c.

"I am He that ſearcheth the reins and hearts" (Rev. ii. 23). So that, again to recall His name of the Word, what is predicated of the Word of God, receives its fulleſt realiſation in Him. Of Him it is true abſolutely, if indeed it be not of the God of the Word, rather than of the Word of God as a Book it is declared, "The Word of God is quick (living) and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and is a diſcerner of the thoughts and intents of the heart" (Heb. iv. 12) (*b*). A thought —how ſwifter than a weaver's ſhuttle! An intention—how fitful! how fickle! how freakiſh! Yet "the *intents* (*c*) of the heart" He knows!

You perceive, therefore, my dear friends, that in the fulneſs of its awful meaning the Lord Jeſus Chriſt knows man. He perfectly comprehends the nature of man. "He *knoweth* our frame" (Pſ. ciii. 14). He knows the ſecret ſprings of all our faculties. He underſtands how to unravel the ſtrange intertexture of warp and woof in the affections. He can inſtantly place His Almighty finger upon the pulſe of the will. He knows how deep-ſeated ſin is in us. He ſees how deep it has ſtruck, how wide it has ſpread its ramifications into our conſtitution. Every faculty and affection—every thought and emotion —every deſire and aſpiration—every wiſh and feeling—as tinged and tainted by ſin is familiar to Him. He thoroughly knows how ſin is ſo intertwiſted and incorporated with our very ſpirit —how *natural* it is to us; though I uſe the word natural under protest: for moſt ſurely it is unnatural—how closely intertangled are ſtalk and bloſſom and weed—that it has become the hardeſt thing poſſible for us to regard it as a dread ſomething that is in us but not of us, ſomething that is tremendouſly againſt us, ſomething that carries perdition with it, ſomething that demands for its mastery divine interference as direct as that in him struck down on the way to Damaſcus. And, my

brethren, the Lord Jeſus Chriſt—thus piercing through all thoſe maſks of cloſeſt fit and moſt deceitful guiſe—all thoſe guards that would hide us from Him—thus ſeeing into every dim unlighted receſs and "chamber of imagery"—thus knowing all that is corrupt and depraved and defiled—ſees and knows what man, man fallen, ſtands in need of in order to his recovery and redemption.

Another characteriſtic of the Lord's knowledge of man is, that He not only knows us as we *are*, but all that has gone to make us what we have become. The poet has ſaid—

"What's DONE we partly may compute,
But know not what's reſiſted." *

He knows every reſiſtance. He looks back from the *fact* to the character, and from the character to the training. He mistakes not the guſt of paſſion for a principle, the iſſue of miſtake for that of calculation,† misfortune for ſin. He, with ſharper than "golden hook" of ancient Druid, diſcerns between the tree-trunk and the twining and entwining paraſite. Very, very aſſuring to you and me ought to be this aſpect of the knowledge of Chriſt. The world is ſo wont to judge us merely by what we *are*, merely by a given *fact* that comes before it, without inquiring how I or you, or others, have become ſo, or what preceded the particular act, that it is divinely-ſuſtaining to know that there is One who takes in all that has gone to form our character,—all that explains, and it may be palliates, a particular fault, even crime. Methinks, my brethren, men would have fewer harſh words for the backſlider—leſs of ſcorn, and contumely and ſeparation for the moſt fallen and abandoned—did they more frequently aſk themſelves the queſtion, "What

* Burns.

† Henry Church has finely ſaid, "'Tis an uncharitable ignorance to cenſure that for a love of error which was but an error of love. 1 Samuel xvii. 28, 29."

would I have been, had I breathed the (moral) atmoſphere he —ſhe—did?" "What might I not have done, had the temptation come with a ruſh upon me?" The ſinleſs One takes all, all into account in His eſtimate and verdict; and how often and often His heart overflows to the ſalvation of "the very chief of ſinners." *He knows all—yet He loves.* "Let the wicked FORSAKE HIS WAY, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will ABUNDANTLY PARDON. For my thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord. For as the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts" (Iſa. lv. 7–9).

Further: there is this weird and utterly unearthly characteriſtic of Chriſt's knowledge of man—He alone knows what an unfallen human ſoul is. He alone knows the ſoul of man without ſin. Every man comes into the world a ruin—"fallen." Adam, no doubt, had touching and very ſolemn memories of what he once was; of the infinite faculty that was now hampered and hindered; no doubt wiſtfully reverted to the glory and the ſplendour that had paled and vaniſhed. He might have left a record of what it was to bear the very "image of God." *But we have none.* There is no ſplendid tradition floating like a nimbus round the memorial-words of the diſcrowned head upon the Fall; ſo that the nimbleſt imagination, as the holieſt experience, can only diſtantly approximate the reality. But the Lord has the archetype and original before His eye, after which to recreate and refaſhion the fallen ſpirit. I have ſpoken of man as a ruin. Well! the Lord Jeſus has the auguſt temple of man's ſoul ever viſible to Him, as primarily built up in holineſs. He has *that* before Him, after which to rear again the fallen ſhaft, the ſhattered architrave, the ſplintered dome, the diſplaced corner-ſtone, the violated ſhrine, all the

beautiful adornment of the holy and beautiful houſe. The knowledge of Chriſt is thus equally of man as fallen and as unfallen—as he now is, and as he muſt be, ere ever he can be placed as a "living ſtone" upon *the* "living ſtone." He knows the *poſſibilities* in every man—knows what can be made out of him, out of the moſt abject; ay, and ſees the niche in the great temple above that is to be filled by him.

I know not that I need to dwell longer upon this firſt qualification of our Lord and Saviour—HIS KNOWLEDGE OF MAN. I think I muſt have ſaid ſufficient to have ſhewn you, that His knowledge of us is infinitely removed beyond all others' knowledge, and that it reaches to every neceſſity and phaſe of UNIVERSAL MAN. It were, then, ſuperfluous carefulneſs, to preſs upon you that from this omniſcience of knowledge—of man as a ſinner and as a ſaint—the Lord Jeſus Chriſt, according to the meaſure of the neceſſity of knowledge in order to ſave, is "mighty"—even Almighty—"to ſave." You can readily ſee how abſolutely neceſſary this omniſcience is, in order to the qualifying of Chriſt as a Saviour, ſufficient, all-ſufficient, "*mighty* to ſave." I content myſelf, therefore, with indicating one aſpect of His office. Coming as He does with a remedy for ſin's ſad and dread diſeaſe, it is evidently needful, even eſſential, that He ſhould perfectly know its innermoſt depths and ſecrets, the innermoſt depths and ſecrets of man's nature. And ſuch *is* His knowledge.

Before paſſing on, I would wiſh, my dear friends, to pauſe a moment, to ſhew "the exceeding great and precious" conſolation contained in this attribute and qualification of the Saviour, to the tried, ſorrowful, and deſpondent believer, and to the lowly, it may be deſpiſed, neglected, "hidden one."

I ſtand here as your miniſter, having in no common meaſure your confidence and affection. I bleſs God for it: I think I know you all as thoroughly as moſt miniſters know their

flocks. But in common with every ſervant of Chriſt, much more is unknown than is or can be known to me. It is of the neceſſities of our nature. One ſoul muſt ever be apart from every other: one ſoul muſt in largeſt degree be outſide of every other. It may be that truſtful love is half-ſadly conſtrained at times to put Laban's queſtion, "Wherefore ſtandeſt thou without?" (Gen. xxiv. 31),* as it diſcovers that he—ſhe—whom it would fain admit to the innermoſt receſſes of its heart, cannot approach there; but it is inevitable. Not now or here can we fully "know as we are known." This comes out very tryingly in ſpiritual trouble. Who among us really "in Chriſt" has not felt what a lonelying thing ſpiritual ſorrow is—how inſtantly it ſunders us as by a yawning chaſm, from the moſt congenial ſpirit. None of us who has fought out the great conteſt, under the ſhadow of diſcovered guilt, of conſcious ſin, of conſcious peril, but knows that its ſecrets are incommunicable, unſhareable. In our ſtruggle we retire alone with God; and it were well if even our neareſt and deareſt invaded not, for the time, our ſanctuary, as we read in the old, old ſtory that is ſtill repeating itſelf: "So they ſat down with him upon the ground ſeven days and ſeven nights; and *none ſpake a word* unto him: *for they ſaw that his grief was very great*" (Job ii. 13). But ſuch thoughtfulneſs is not common. Our friends *will* gather around us and expoſtulate, and even argue and contend. They rebuke our "groaning," and flout it, until in our anguiſh and heart-conſciouſneſs that we do not exaggerate, there is preſſed from us the bitter cry, "My ſtroke is HEAVIER than my groaning" (Job xxiii. 2). Eliphazes, and Elihus, and Bildads get about us, take up our stammering, confuſed, inadviſed words. They ſeek, mean, long to comfort. But, my brothers and ſiſters who have gone through that, how have

* This will be the ſubject of another of the addreſſes in the fourth of our ſeries.

we found ourſelves wiſhing them all away—how have we ſighed for ſolitary vigil—how have we in our diſtreſs cried out, "*You* don't know what I feel—don't know what I need—don't touch what is my burden—don't come within myriad miles of my ſorrow. It's not there, or there, the wound bleeds, not there is the pain, not there the doubt, the dread, the conteſt, the weakneſs, the impatience, the wilfulneſs, the exigency. If you could but know how hollow your words, your conſolations, are to me—how unreal, how far away your counſels—you would leave me, pity and leave me, and let me in ſtillneſs tranſact with my God in the ſtead of meeting your miſerable loquacity and din!" Such, I hesitate not to avouch, is the experience of the true Chriſt-ſeeking ſoul in the travail of the "new birth." Again he reflects the experience of the ſmitten patriarch. He muſt exclaim, "I have heard many ſuch things: MISERABLE COMFORTERS ARE YE ALL. Shall vain words have *an end?* or what emboldeneth thee that thou anſwereſt? *I alſo could ſpeak as ye do:* if your ſoul were in my ſoul's ſtead, I could heap up words againſt you" (Job xvi. 2–4). "*Ye* are all phyſicians of no value. OH THAT YE WOULD ALTOGETHER HOLD YOUR PEACE" (Job xiii. 4, 5). Even ſo. No one ſo knows another, ſo underſtands another, as to be able to ſpeak THEN to his case. But, my dear friends, I turn your eyes, ay, if tear-filled, to One who does know you—does underſtand you—does comprehend you as you really are—does see every element of your anguiſh and of your need, and is glorioufly, graciouſly "able to ſpeak a word to him that is weary." A-weary, tried, cruſhed, lonely, miſunderſtood, miſconſtrued ſoul,—go to Jeſus. Be aſſured you are no ſtranger to Him. Be aſſured He knows you. Be aſſured His words are not unreal, hollow. Be aſſured His "conſolations" are "not ſmall." To thy "ſecret chamber," my brother, my ſiſter, in thy ſorrow and doubt, and haraſſment and lonelineſs. No prieſtly conſecration is needed! No ritual of ſet

words is needed! Out from thy heart ſend up thy CRY, if thou canſt not even to Him utter words. Uncover thy ſoul's ſecrets —thy ſoul's ſins—thy ſoul's ſorrows—thy ſoul's temptations— thy ſoul's backſlidings and failures—thy ſoul's broken vows— thy ſoul's falls in face of cleareſt light—thy ſoul's upriſings againſt the very Spirit of God—everything, anything,—carry the promiſes to the Promiſer, and "wreſtle" with Him: and though thy deliverance may come, as the morning ſometimes comes, with a grey rainy dawn, yet come it ſhall as He is true and faithful. Friendleſs one—unknown and unknowing one— far-erring one—prodigal son, daughter, down among the ſwine-troughs—I tell thee, wherever thou art, thou art not friendleſs, thou art not unknown. Oh liſten, liſten, liſten to me, and cheer thee! God loves thee—God's eye is on thee—God in Chriſt knows thee and all about thee, and He ſeeks, pleads, waits that you may know Him—that you may turn to Him and live. "*Though* ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold" (Ps. lxviii. 13).*

Thus amid the *caſte*, worldly, and, alas! churchly—amid the ignorance of us by thoſe who would comfort us if they could, and the neglect of thoſe who, by a kindly word kindly ſpoken, could, if they would—amid abounding miſunderſtanding and miſconſtruction of character and motive—amid the blundering gueſſes at what we need when "the hand of the Almighty is upon us"—amid the ſorry formality of ſtereotype-uttered texts —amid the iſolation and hiding through poverty or ſhame, or enforced retirement, the ſervant of Chriſt comes with the "good news," reviving, ſuſtaining, ſaving news, that upon the throne there is One who, while His omniſcient eye looks lovingly

* For a peculiarly intereſting illuſtration and elucidation of this verſe, ſee "The Baſutos; or, Twenty-three Years in South Africa." By the Rev. E. Caſalis. (1861. 1 vol.) Page 130.

toward—as now—our dear widowed Queen in her palace, diſdains not the lowlieſt ſufferer on the bareſt pallet of ſtraw. I proclaim my teſtimony for the Maſter: CHRIST FOR ALL THE WORLD—ALL THE WORLD FOR CHRIST. He KNOWS all—He claims all—and in His name I claim all for Him. Wherever I go—whomſoever I addreſs—when I have a MAN to ſpeak to, I am free to preach this very goſpel of the kingdom. I muſt regard all as rebels—as wilful ſinners—as chooſing to periſh who refuſe to "ſeek Him while He may be found, to call upon Him while He is near" (Isa. lv. 6).* Ay, and I have a word of ſolemn warning for Chriſtleſs and ſtill unheeding, unconcerned ſouls before me, and to all ſuch whom my words may reach. O ſirs, my fellow-men, if—as moſt ſurely is the caſe—it be ſweeteſt, tendereſt, trueſt conſolation to the Chriſt-ſeeking ſoul, that the Lord Jeſus knows him, knows her—if, in the face of all miſunderſtanding and maligning, the believer can appeal to Him "by honour and diſhonour, by evil report and good report: AS DECEIVERS, AND YET TRUE" (2 Cor. vi. 8)—what is the bearing of this knowledge upon the Chriſt-forſaking, Chriſt-rejecting, Chriſt-neglecting ſinner? Poor ſinner! I warn you HE KNOWS YOU TOO. Your every tremor of conſcience—your every ſting of moral pain—your ſtout reſolve, to put down theſe checks, and oſcillations, and preſſure, as of a mailed hand laid upon you—your ſkulking in the dark to "do evil"—your deft contrivances to conceal—your cloſe-fitting maſk of profeſſion with conſcious heart-enmity—your thoughts and feelings—your deſires and luſts—your "idle" profane words—your very ſelf nakeder than to the ſkin—I tell you Chriſt knows. I tell you

* "NONE PERISH WHO DO THEIR UTMOST TO AVOID CONDEMNATION." (David Clarkſon.) Sermons. Folio. 1696. Page 474. My readers will find it profitable in many ways to turn to the noble ſermon of the preſent reference. There are few ſuch ſermons as Clarkſon's, and none even by him ſurpaſſing this one. See *Prefatory Note.*

He has followed your every outgoing and incoming. I tell you His eye has marked every winding of your life's labyrinth. I tell you that, ſeated there in your pew, in this His houſe, He is looking at you, looking *through* you—recording of you—nothing forgotten—nothing miſtaken—nothing "out of Chriſt" cancelable. Can you, O man! O woman! bring *that* cloſe to your conſcience, and ſtill go on neglecting "the great ſalvation?" Not in wrath—not in judgment—not to condemn—not to deſtroy will He so *know* you, if you will but caſt yourſelves upon His love. He knows you only to pity you—He pities you to ſpare you—He ſpares to help you—He helps to fully ſave you—He ſaves to ſanctify you—He ſanctifies to glorify you. But delay, neglect, reject, and you will make, by-and-by, the awful diſcovery that He who *knows* you, while He is One able, even "mighty" to "ſave," is alſo able, mighty to deſtroy. I ſpeak not my own words, but the words of the Lord: "*There is One lawgiver who is able to ſave*, AND TO DESTROY" (James iv. 12).

Oh my brethren, I cannot end with ſo dread a word as deſtroy. I know judgment is His "ſtrange work"—I know He "DELIGHTETH in mercy"—I ring out therefore yet again my watchword, CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatneſs of His ſtrength? I that ſpeak in righteouſneſs, MIGHTY TO SAVE." He is "mighty to ſave" from HIS KNOWLEDGE OF MAN (*d*).

I affirm that the Lord Jesus Christ is "mighty to ſave,"

II. FROM HIS POWER OVER MAN.

YOU perceive, my friends, that this is an advance in our inquiry. The Lord Jesus, I now observe, has this heart and nature of ours that He ſo perfectly, ſo

abſolutely knows, and all that in any way affects or influences them in His own power. He not only ſees and knows all that goes to make that enigma of enigmas, "the evil heart of unbelief," but He has that "evil heart of unbelief" itſelf altogether within His divine control. He can remove all ſtumbling-blocks—He can defeat all oppoſition—He can overthrow every ſtronghold—He can ſtep acroſs every barrier-line. As on that huſhed Sabbath-eve, He can enter "when the door is ſhut." In this the long, luſtrous day of His power He can glorioufly "*make* a people *willing*." All those fences and battlements which the natural heart rears up againſt its God fall before Him like the walls of myſtic-beleagured Jericho. How is all this? Becauſe He has the ſoul of man, of which He has omniſcient knowledge, in all its mysterious faculties and gifts, in His own hands, to fit and prepare it for receiving Him. He is the framer of the ſpirit: and conſequently can make what changes in it He ſovereignly wills. He has the underſtanding in His grasp, and can with infinite eaſe render it ſuſceptive and receptive of light; and He can rekindle under the dome of reaſon the half-quenched lamp of conſcience. He has the will, with all its carnality and cleaving to the duſt, beneath His divine touch. "Hell and deſtruction are before the Lord; *how much more then the hearts of the children of men*" (Prov. xv. 11). Select the mightieſt, grandeſt, and moſt irreſponſible ruler. Is he above the power of Chriſt? Let one whoſe will, whoſe lighteſt whim, gave law to untold myriads—a deſpot abſolute—anſwer. I turn to Prov. xxi. 1—"The king's heart is in the hand of the Lord, as the rivers of water; He turneth it WHITHERSOEVER HE WILL." The myſtery of ſin is not only unfolded to His eye, but is within His maſtery. All that through ſin blinds and deceives—all that through ſin deludes and degrades—all that through ſin governs and cruſhes the heart of the ſinner—is in His hands. Whatever oppoſes

the repentance and converſion of a human ſoul, be it that of the "chief of ſinners," and the "chief of ſinners" at the darkening eleventh hour, He can "put out of the way." The Lord our God hath laid help upon One who is "mighty," and adored be His grace and mercy, "mighty TO SAVE." "God hath ſpoken once, twice have I heard this, that POWER belongeth unto God" (Ps. lxii. 11). "Thine, O Lord, is the greatneſs and the POWER" (1 Chron. xxix 11). "In Thine hands is POWER and might" (ver. 12). "Touching the Almighty, we cannot find Him out: He is EXCELLENT IN POWER" (Job xxxvii. 23). "Great is our Lord, and of GREAT POWER" (Ps. cxlvii. 5). I ſalute you, then, my brethren, with the exultant greeting of the apoſtle, "Bleſſed be the God and Father of our Lord Jeſus Chriſt, Who according to His ABUNDANT MERCY hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you WHO ARE KEPT BY THE POWER OF GOD, through faith, unto ſalvation" (1 Pet. 1. 3–5).

Thus, my friends, from the OMNIPOTENCE OF POWER OVER MAN, the Lord Jeſus Chriſt, according to the neceſſity of ſuch power in order to ſave, is "mighty"—even Almighty—"to ſave."

You ſee, again, how abſolutely this omnipotence of power is demanded in a Saviour, *the* Saviour,—ſufficient, all-ſufficient, "mighty to ſave." Seeking, as He does, from man His heart; ſeeking, as He does, to enter the ſoul, and to ſet up His throne there; claiming, as He does, to cleanſe and re-erect the deſecrated ſhrine,—it is needful, even eſſential, that He ſhould have perfect power to remove all obſtacles, to overcome all oppoſition, to take full and rightful poſſeſſion.

Such we inſtinctively recogniſe as qualifications demanded in one "mighty to ſave." And, my dear friends, how cheering

a thing it is to have this bleſſed goſpel to turn to, wherein are written aſſuring words of this POWER in Chriſt. "Thou haſt given Him POWER over ALL fleſh, that He ſhould give eternal life to as many as Thou haſt given Him" (John xvii. 2).

But here does any one bring up the problem of the free choice of man, as in conflict with the omnipotence and ſovereignty of God? My anſwer is—I ACCEPT THE TWO DOCTRINES; and I believe them *to be parallel, not conflicting*. I accept them. Why? Becauſe I find them BOTH "written" in the Word of God. Such is my inevitable attitude to all objectors. I muſt decline to launch out on the ſhoreleſs ocean of ſpeculation, whither every attempt at ſolution muſt lead. *God has kept the key of the myſtery in His own hands.* But the two doctrines are plainly revealed. *My own conſcioufneſs* atteſts the freedom of my choice, ſpite of the hindrances of ſin; atteſts that, being a believer, I have choſen the Lord, and that yet I never would have done ſo unleſs He had ruled and overruled my choice by His Spirit. *My Bible* addreſſes ſuch a faculty of chooſing in me, if invitation, promise, warning, appeal, pleading, threatening, are not to be explained ſo as to be explained away. *My faith* can truſt my God and Saviour with His (gracious) omnipotence and ſovereignty. *My hope* looks upward in certain expectancy of—not reconciliation, for there is no conflict, but—explanation that will ſhew harmony. I accept the revelation of the omnipotence and ſovereignty of God; and I am ſure He can ſo uſe theſe, in relation to my ſoul's ſalvation, as to leave my choice inviolate,—as to employ, without impinging upon, my faculty of choice—of acceptance or rejection. It were to ungod my God to find difficulty in believing that. But I have not the ſhadow of a difficulty—I believe that He who created the myſtery and marvel of the human ſoul,—that He who has ſo dowered it with imperial capacities of thought and aſpiration,—can and does ſo bring it into relation

to His omnipotence and ſovereignty of grace, as to ſave it in perfect harmony with, alike His own and its attributes. What is involved in the oppoſite? Even this, that given the problem of His own omnipotence and ſovereignty to be at once abſolute and in harmony with the free choice of man,—given the accompliſhment of His will through the contingent yes or no of man, the All-wiſe God is unable to ſolve that, unable to ſecure this. From ſuch a concluſion, ſound philoſophy, true ſcience, and a reverent Chriſtianity recoil in horror. What then? The believer accredits the double revelation, and waits, "nothing doubting," the key above.

> . . . "The hand of One
> Who took the guilt that bound me long,
> And put it on His only Son,
> Can never do my ſoul a wrong." *

But looking deeper into this PARALLELISM of the omnipotence and ſovereignty of God and the free choice of man,—looking at what I am now enforcing, viz., that the Lord Jeſus Chriſt has this heart of ours, and all that in any way affects or influences it, in His own power,—does any one, in right earneſt and as a thing of real ſoul-anxiety, return upon the wondrous words cited from John, "Thou haſt given Him power over all fleſh, that He ſhould give eternal life to as many as Thou haſt given him"—I ſay, does any one return upon theſe amazing words, and aſk, Who are the many given to Chriſt? Then, bleſſed be God, my anſwer needeth not to be with an "uncertain ſound,"—needeth not to be heſitant, as though half-revealed or unrevealed. My anſwer is—EVERY ONE WHO WILL ACCEPT HIM ON HIS OWN GRACIOUS TERMS AS A SAVIOUR: CHRIST FOR ALL THE WORLD—ALL THE WORLD FOR CHRIST. Nothing leſs, nothing elſe than that have I to claim and proclaim for Him.

* "Night-Cry to God," in "Bloſſoms in the Shade." (1863. Strahan. 18mo.)

I grant that, as a problem of metaphyſics, as a ſpeculative queſtion, taking to "intermeddle" with matters "too high" for human ken, this matter may be, nay, has been, darkened into very bewilderment and terror. But my anſwer "ſhuns profane and *vain* babblings, and oppoſitions of ſcience, falſely ſo called." Once more, I am willing to leave "ſecret things" with my God and Father; I am willing to truſt Him with election, predeſtination, foreordination, and all the other myſteries of our faith. REPROBATION, DECREED BY GOD, NEITHER AS WORD NOR THING, DO I FIND IN ALL THE BIBLE. I know the God I have given my ſoul to; and when I alſo know that it is the Lord, whom I know as holy, righteous, merciful, gracious, loving, Who "calls," "purpoſes," "foreknows," "predeſtinates," "juſtifies," "glorifies,"—NOT a dread Being of whom I have been told nothing, after whom I have to dimly grope, as in midnight darkneſs, I can and do, without reſerve, leave it confidingly to Him to "unſeal," in His own good time, the "deep things," and in truſtful calm, read the mighty words of the great apoſtle, every "jot and tittle" of which I believe as I believe my own exiſtence: "We know that all things work together for good to them that love God, to them who are the called according to His purpoſe. For whom He did foreknow, He alſo did predeſtinate to be conformed to the image of His Son, that He might be the firſt-born among many brethren. Moreover, whom He did predeſtinate, them He alſo called: and whom He called, them He alſo juſtified: and whom he juſtified, them He alſo glorified" (Rom. viii. 28–30). I know who the "He" is in theſe profoundeſt of even Bible words. I know it is my Father, ſays the believer, "who ſpared not His own Son, but delivered Him up for us all" (ver. 32). I cannot ſolve the humanly inſoluble. I cannot harmonize predeſtination and contingency, the DOGMAS of the Book of God, any more than can the higheſt philoſophy the DOGMAS of the book of

Nature,—moſt real yet all inſcrutable facts, of which no account is rendered, and that hold their ſecret in the face of ſubtleſt interrogation. I cannot ſolve theſe problems: BUT I BELIEVE MY GOD CAN. "I know not now, but I ſhall know hereafter" (John xiii. 7).

"Father! THY WILL be done,
Thy will that doth intend
My likeneſs to Thy Son,
How can it me offend?
Thy will be done.

"Father! Thy will be done—
Thou that didſt will to ſave
The world, and for its ſake
Thy Son to judgment gave
Thy will be done!

"Father! Thy will be done—
Surely a child of duſt
May reſt in ſuch control,
And ſay, with perfect truſt,
THY WILL be done!" *

Even ſo:—FOR THE PRESENT, as He has appointed, the child of God is willing to "walk by faith, not by ſight"—he repoſes IN THE REVEALED AND MANIFESTED CHARACTER OF THE GOD with whom he has to do, and reſts aſſured that whatever He does, by the mere fact that He does it, muſt accord with His holineſs and righteouſneſs, love and mercy, *and with His own explicit, unreſerved, and unreſerving commandment laid upon the ſervant of Chriſt* to "preach the goſpel," to offer a free ſalvation by Jeſus Chriſt "to every creature." My dear friends, I muſt ever hold, and aſk you to hold, that it is upon this laſt we are to take our ſtand. "THE SECRET THINGS BELONG UNTO THE LORD OUR GOD: BUT THOSE THINGS WHICH ARE REVEALED BELONG UNTO US AND TO OUR CHILDREN FOR EVER, that we may do all the

* From "Bloſſoms in the Shade," as before, pp. 24-26.

words of the law" (Deut. xxix. 29). What then? We turn to the Word, and we find invitation without limit, welcome without exception, warning univerſal as ſin, expoſtulation and remonſtrance paſſing into entreaty, words into tears, tears into the "red rain" of Gethſemane, over periſhing men, who "will not come" unto Jeſus. We find hiſtoric facts, incidents in human lives, type, ſymbol, parable, miracle, argument, barbed with the one great, even impaſſioned, averment, that upon every one that is loſt muſt for ever and for ever reſt the guilt of SELF-DESTRUCTION. Such is the revelation of the "purpoſe" of the Lord God; upon ſuch revelation is baſed the "miniſtry of reconciliation," that calls, beſeeches, pleads with man the wide world over to be "reconciled" and ſaved. I might and ſhould tremble to leave predeſtination, election, foreordination, in the hands of a "ſtrange God." I could not but heſitate, if the God I adored were a dreadful and inarticulate God, and did He predeſtinate, elect, foreordain. But *as it is*, "I KNOW IN WHOM I BELIEVE;" and I am confident that His ſo tranſcendent and wondrous DOGMAS are my ſecurity, not my danger—my ſafety, not my ſnare—my very ſalvation.

I look upon this earth in which I live. I find it graſped and girded by God's all-embracing laws, as of gravitation, of the ebb and flow of the tides, of light, of the proceſſion of the ſeaſons—all utterly and abſolutely beyond my control. They reach above, beneath, around, within me; I cannot touch them. There they are; unalterable, unſwerving, neceſſitated; in its profoundeſt ſenſe predeſtinated. And what is the iſſue of obedience to theſe laws? *Happineſs in the meaſure of ſuch obedience.* Is that no revelation of the character of the God of the universe? No revelation! I could ſhut my Bible, and from creation, from the meaneſt flower that blows up to the ſtars that hang like lamps before the great white throne, find infinite proofs that my God is alſo my Father. Exactly so; I cannot tell how

free will, choice, contingency, accord with predeſtination, election, foreordination. I do not feel that I am called upon to do so. But as we have ſeen, our own conſciouſneſs atteſts the former, while the Word of God recogniſes and addreſſes them, recogniſes and addreſſes man as free to think, feel, will, chooſe, reject. Equally does the Word of God affirm the latter. I therefore accept them alſo, and can defer knowing how the All-wise harmoniſes them until He is pleaſed to reveal them to me. Nay more, I have deepeſt belief that even as the phyſical world is graſped and girded by its great laws, ſo muſt the other and grander world of mind have underneath it, like the granite baſe of the "everlaſting hills," above it, like the dome of the ſky, kindred laws. THESE LAWS I RECOGNISE AND ACCEPT IN PREDESTINATION, ELECTION, FOREORDINATION. Remove the law of gravitation, and many a fair ſtar "flaming on the forehead of the ſky," yea, the big ſun and the whole ſtupendous univerſe, ſhould ruſh to ruin, and wander off from the throne of God. Similarly I believe, remove the law of predeſtination, and you snap the many-linked chain that binds man to God. And juſt as I have the power to violate God's great laws, to my deſtruction; so may I His law in the plan of redemption, equally to my deſtruction. Obey His laws phyſical, and until the appointed hour I live. Obey His laws ſpiritual; accept "eternal life" according to His predeſtinated way, even in and from God the Son, as offered in the goſpel; and I am ſaved. Such is my meſſage. I am not to keep my Father at arm's length; I am not to doubt, ſuſpect Him; doubt, ſuſpect the reality of the charge given me as a ſinner—given me as His ſervant—becauſe of any ſpeculations and preſently inſoluble problems of harmony as between divine election and human choice. He has wiſdom to reconcile all the complexities and *apparent* irreconcileableneſſes; and the believer truſts Him.

Thus, taking a ſtand UPON THE REVEALED AND MANIFESTED

CHARACTER OF GOD; thus leaving in His hands—Oh they are the hands that were pierced by the nails!—the vast "SECRET THINGS," I lay hold of the miſſion and commiſſion given me as a miniſter of the goſpel, "to preach the goſpel TO EVERY CREATURE," to be an ambaſſador of the croſs wherever I find a man. Therefore is it that, unfalteringly, unheſitatingly, I give my anſwer to the queſtion, "Who are the many given to Chriſt?" which is even this, EVERY ONE WHO WILL ACCEPT CHRIST ON HIS OWN GRACIOUS TERMS. I hold up the words as a ſilver lamp, to ſtream light over the glorious delineation of the Lord Jeſus as "mighty to ſave." I ring out again and yet again on the ground of it my watchword and demand in His name, CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST.

Why, my dear friends, ſhould we act otherwiſe? I can drink of the clear-cold ſpring, and be refreſhed, though I may not hope to pierce the awful foundation of granite from whence it comes guſhing up. I can take of the grain of the tawny ſheaves, or of the laden grapes, though I cannot tell how the unconſcious root and fibres ſelect, elect—never miſtaking—out of a common ſoil that which ſhall produce their ſpecific fruit. I can rejoice in the ſhining ſun, and fan my cheek with the breathing wind, though I am ignorant as an infant of the great palace of light, and "know not whence the wind cometh, nor whither it goeth." Even ſo; I ſtoop my parched lip to the "living water," and I rise revived; and I know nor man nor woman who ever ſought to do ſo and was hindered. I am content with that. I will know the deep foundation whence it comes in due time. I take the "bread of life," I drink of the ſacramental cup; and the peace within my heart aſſures me I am a welcome guest; and again I know nor man nor woman who ever has truthfully ſought ſo to "remember" Chriſt, and been hindered or unbleſſed. I am content with that. I will know one day how it came about that with a univerſal offer and

univerſal proviſion the loſt came not. I am ſure the guilt and blame will be their own, not God's. I walk in the light of the Sun of righteouſneſs. I find my heart opened to the breathing, quickening, ſanctifying Spirit; and once more, I know nor man nor woman who ever went forth beneath the healing beams, or waited on the uſe of means for the Spirit, and went unviſited. I am content with that. I will know up yonder how others waited not; and how contrariwiſe all the redeemed were moved, inclined, enabled; how in ſovereign mercy the ſaved were viſited of the Spirit and "made willing." I can confide all—all—all to my God, the God and Father of my Lord and Saviour Jeſus Chriſt.

Such, brethren, is the way of dealing with the great *dogmas* of predeſtination, and election, and foreordination, which I am anxious you ſhould follow. *We hold not now the key to them.* Therefore, ſimply accepting them, and unreſervedly confiding in God, I turn your gaze from them to what is "clearly revealed;" and nothing is ſo revealed if this be not, that God has ill-will to no human being in the univerſe who will turn to Him in His Son, while God the Holy Spirit, in magnanimous patience, waits to give that faith which turns the ſoul to Him. Yet again therefore I lift up my watchword, CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. May it be given to you and me increaſingly to tranſact with Chriſt Himſelf as the unſeen but all-ſeeing; to rejoice in His KNOWLEDGE abſolute to underſtand, and POWER uncontrollable to execute whatever we need. I pray God that He may be pleaſed to grant unto us a verification of the prayer of Paul; Eph. i. 17–19, "That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation for the acknowledgment of Him: the eyes of your underſtanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the

ſaints, and what IS THE EXCEEDING GREATNESS OF HIS POWER to us-ward who believe."* Oh! with ſuch ſaving power manifeſted toward and in ourſelves, may we not well bluſh that ever for a moment we ſhould have deſpaired either of our own ſoul's caſe, or of any other human being ſtill alive! (*e*)

And now, my friends, as I obſerved with reference to the OMNISCIENCE of the KNOWLEDGE of Chriſt, that it was a delightful and ſuſtaining thought, that in coming to Jeſus as our Saviour we come to One to whom we are no ſtrangers, to One who KNOWS us, ſo I would make the ſame remark in relation to the OMNIPOTENCE OF HIS POWER.

My fellow-believers, amid all your exerciſes of ſpirit, your heſitations, your dreads, your fainting and failing, even grievous falling, remember who is on your ſide, and on whoſe ſide you are, through grace. Let the great adverſary accuſe—send him to Chriſt. Let the law condemn—plead the ſhed blood. Let conſcience alarm—turn its eye to the croſs. Let obſtacles high as heaven, deep as hell, barriers maſſive as the gates of the pit, block and bar the way to the mercy-ſeat—caſt yourſelves on the infinite power of Chriſt. Realise—and take the peace, the joy, the conſolation of it—that nothing, abſolutely nothing, can interpoſe between the omnipotence of the Lord Jeſus Chriſt and the ſalvation of WHOSOEVER cometh unto Him.

Oh my brethren, if I and you would but confront all that ſeeks to come between us and ſalvation by Chriſt, we ſhould find

* I ſhould have liked to have worked out this other thought concerning the exerciſe of the power of Chriſt as different from ours. I may take a child, and by my power ſtrike him, break his very back, and ſtill gain not my end. Chriſt "*makes*" the child "*willing*." Chriſt's power is not *force* merely. Again, I may place a child on his little ſtool beſide me—I may impart knowledge, I may fully inform him on all that concerns his ſoul; yet make no change. But when Chriſt imparts knowledge, it is operative. My readers may carry this out.

out that what in our anguiſh we take to be threatening, barring, and debarring mountain-ranges, carrying ſtorms and lightnings in their peaks, are but miſt-clouds, that need only to be ſhone upon by Him who is "mighty to save" to melt away in ſilver-ſheening rain. If only we would fetch all our difficulties and oppoſitions to Him, to be dealt with by His power, we ſhould find His promiſe glorioufly true, "Him that cometh to me I will in NO WISE cast out" (John vi. 37).

The accuſer of the brethren knows that. He has ſent out into the world; has interwoven into the creeds of churches many very awful lies; and has found interpreters within the houſe of God. He has gotten men to deſignate God the Holy Spirit as an influence, not a Perſon; a thing, not ſupreme God. He has perſuaded others that the man Chriſt Jeſus is merely man the Christ; a man of the loftieſt and beautifuleſt type, but no more. He has ſought to tear out of the Bible its moſt "healing leaves" as unhiſtoric and unreal. He has flung perplexity and miſleading mirage of ritualiſm over numerous of the doctrines of the goſpel. He has found advocates for no creeds, no confeſſions, who would ſneer away the good name of their framers,

> "Those whom, to our grateful knowledge,
> The ages reverently hand down—
> Whoſe taſks they wrought were taſks Titanic;
> With ſtrength proportioned to their need;
> With mighty ſweep of line and plummet
> Laying the baſis of our creed." *

All that, he and his have done, and worſe; but he never has adventured this ſo hideous lie, that down among the toſſing, quenchleſs fires he has one ſolitary ſoul THAT HAD FLED TO JESUS. No. He has not dared a mendacity ſo tremendous. His grand endeavour is to keep back from the ſhed blood—to hinder from going to Chriſt. Once at the croſs—once within

* "Paſſion-Flowers," by Mrs Julia Howe. ΘΕΟΣ, p. 125 (3d Ed., 1854).

"the door"—once clafped by the wounded hands—once hidden in the "clefts of the rocks"—he knows well no power of earth or hell can reach the efcaped finner. Hence my watchword of to-day, my good news, of CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatnefs of his ftrength? I that fpeak in righteoufnefs, MIGHTY TO SAVE." He is "mighty to save," from HIS POWER OVER MAN (*f*) (*g*).

At this point I would look back with you upon our inquiry thus far; and then we shall be better able to profecute it.

We have feen that the Lord Jefus is OMNISCIENT IN KNOWLEDGE OF MAN. But it had been poffible to have had this knowledge without POWER. We have feen that he is OMNIPOTENT IN POWER OVER MAN, and over all that in any way affects or influences him. But it had been poffible to have poffeffed power without KNOWLEDGE. Combining the two—KNOWLEDGE WITH POWER—obferve man might have been none the better. Let us illuftrate thefe three things:—

1. *It is poffible to have knowledge without power.* Few of us live long, my friends, without experience of this. How, over and over, have we fulleft knowledge of what is needed, while, at the fame time, we cannot help. I take a fingle cafe. I lead you to the dying chamber of your loved and loving. I take my ftand with you there, befide the death-bed where *fhe* lies—

. . . . . "Beauteous
As confumption juft before fhe's chriftened death."*

You *know*—you fee life's lamp is flickering in its focket, as a candle before the flaring wind; you *know*—you fee life's fountain is ebbing out, drop by drop; you *know*—you fee the dear, dear face is changing. (*How it does change!*) Amid the difficult and laboured breathing, you draw near with fofteft

* T. Lovell Beddoes. (Poems I. 118.)

foot-fall, and gently clafp the thin, pallid, blue-veined hand—wipe the damp forehead—filently interrogate the fading eye. Alas! alas! the "right hand" has "forgotten its cunning," and cannot return the fainteft anfwering preffure—the eye, fo quick and loving once, is dim to even "the old familiar faces"—

> "We fadly watch the clofe of all
> Life balanced on a breath;
> We fee upon the features fall
> The awful fhade of death."*

The old tragic ftory is being repeated: "the filver cord is loofing, the golden bowl breaking, the pitcher breaking at the fountain, the wheel breaking at the ciftern." You know—you fee all that; and yet you can only gaze, with wet eyes, your heart in your throat—helplefs to help. You *know* that mother, fifter, "little one," is in the dark valley, and you would fain leave not alone; but you cannot take fo much as one lingering, hindering ftep. *Human power* fails here. Who among us has not felt his infinite weaknefs in fuch extremity? I know you would have laid yourfelves gladly down—filled their coffin—bereaved ones, to have spared them. But no! "There is no man that hath *power* over the fpirit; neither hath he power in the day of death: and there is no difcharge" (Eccles. viii. 8). "None of them can by any means redeem his brother, nor give to God a ranfom for him, that he fhould ftill live for ever, *and not fee corruption*" (Ps. xlix. 7). And fo with all our *knowledge* we fee our little one lie down like a "*wee*" wearied lamb on Jordan's banks—to die; fee mother, brother, fifter reaved away; fee tender ties fundered; fee grey heads vacating the "old arm-chair;" mifs the cooing of pleafant voices, and the pattering bicker of tiny feet. It is poffible *to have knowledge without power.*

* The Vifion of Prophecy, and other Poems. By James D. Burns, M.A. 2d ed., 1858. P. 223.

2. *It is poſſible to have power without knowledge.* Half the world's woes—at leaſt, I am ſure, half the woes of the children of God, within THE CHURCH—are traceable to ignorance of them by the other half. Oh, it is becauſe the bleeding hearts—the bowed-down heads—the weary watchers—the pinched and pained ones—the tempted, forſaken, ſolitary, overwhelmed ones are not known, that ſo many go unhelped. I explain; far be it from me to extenuate. I explain; and I know that it brought terrible accuſation upon the ſhepherds of Iſrael, that they did not "SEARCH OUT" the "ſheep" of THE SHEPHERD'S "flock" (Ezek. xxxiv. 8, 11). I explain; I do not vindicate: I know that "want of *thought*" breaks perhaps as many hearts, as "want of *heart*." I explain, not defend: I know that "they CONSIDERED not" are very awful words in the mouth of God. Still I ſtate a fact which every-day experience confirms. The poet writes out his "Song of the Shirt," or a noble woman ſends out a pleading cry, "Haſte to the Reſcue," and the nation's heart is touched. Thouſands and tens of thouſands who never had dreamed, ſuſpected ſuch woes, reſpond with willing hands, and loving hearts, and ſiſterly words; and ſunlight is carried into many an, erewhile, deep-ſhadowed home, and relief to hearts well-nigh broken (*h*). Oh, guilt lies on the church of Chriſt, in its miniſters and memberſhip, in letting ſo much power, waiting to be uſed, go unuſed, waſte itſelf outſide THE CHURCH! Think you, my friends, that with the POWER within the church of Chriſt to help, bleſs, eaſe, ſo much miſery, anguiſh, outward and inward, phyſical and ſpiritual, ought to exiſt? Be it ours, my friends, within our ſeveral ſpheres, wider and narrower, to "ſearch out," to *know* the help needed, that the fearful anomaly of power unuſed, unſought, may not cry to heaven. It *is* poſſible *to have power without knowledge* (*i*).

3. *It is poſſible to have both knowledge and power in vain.* I know not that I can better, and I feel that I cannot more

touchingly, illuſtrate this, than by a fact concerning that good and true ſoldier of Jesus Chriſt, Hedley Vicars. A friend of his told lately to an auditory in London, that his wound was not a mortal one. It was one well *known*, and over which the ſurgeon had perfect *power*. And yet "he died." Why? Becauſe, in the hurry and tumult of that terrible morning, on the grey heights of the Crimea, the regiment of Hedley Vicars was carried far from the tents that held the ſupplies. There was no bandage with which to tie the bleeding artery; and, ere they reached the ſtore-tents, the Chriſtian ſoldier was no more. He bled to death. If, said his friend, with the pathos of true affection, "If there had been a bandage —if the tents of ſupplies had been half-a-mile nearer, Hedley Vicars might have been alive to-day." It needeth not, my friends, that I "adorn this tale" of war. I leave it alone in its beautiful ſimplicity. You have anticipated its application. Knowledge of the wound was of no avail: power over the wound was of no avail. Knowledge *and* power, in the abſence of the bandage, in the diſtance from the ſupplies, were of no avail. So that you perceive it holds that it is poſſible *to have both knowledge and power in vain.*

I am thus brought to conſider the next qualification of the Lord Jeſus Chriſt as "mighty to ſave." He has omniſcience in knowledge of man; He has omnipotence in power over man, and over all that in any way affects or influences him. I now affirm that the Lord Jeſus is "mighty to ſave."

III. From His supplies for man.

I HAD occaſion, in a former diſcourſe, my dear friends, to ſhew you, with fulneſs of illuſtration and enforcement, the infinite provision in Chriſt for every need of man.* I will therefore be more brief *now*. And yet ſo in-

* From 1 John iii. 8, which may be given in our third volume.

exhauſtible are His ſupplies, ſo perfect is their adaptation to all our neceſſities before converſion, in converſion, after converſion, that I may find myſelf extending, though not repeating.

What then are the great NEEDS of man in relation to the Lord Jeſus Chriſt? I think, regarding them broadly and generally, they may be claſſified under *outward* and *inward*.

(1.) OUTWARD: When a ſinner is awakened to a ſenſe of his condition as before God, he has an awful diſcovery of the law of his God "condemning" him. "The handwriting of *condemnation*" flaſhes out as of old did the myſtic handwriting on the palace-wall of Babylon: and nor ſeer nor aſtrologer, nor any, can ſhut it out. What ſays the Lord Jeſus? Has He no ſupply to ſtill the tremors of conſcience as it ſtares at that ſo terrible ſentence and penalty? My fellow-man, behold the "handwriting *of condemnation*" a torn and tattered thing by the nails of the croſs. Liſten: "You, being DEAD in your ſins and the uncircumciſion of your fleſh, hath He *quickened* together with Chriſt, having forgiven you [=*given for*] all treſpaſſes; BLOTTING OUT the *handwriting* of ordinances that WAS *againſt us*, which was contrary to us, and took it out of the way, NAILING *it to His croſs*" (Col. ii. 13, 14). Cheer thee then, brother, ſiſter, *whoever* you be; turn eye of faith, heart of love, hand of hope, to the uplifted croſs. Let the transfiguring and tranſforming viſion in unto your ſoul: and, even as you gaze there will come peace. What! You are a miſerable, periſhing ſinner! Well! The croſs is for you, and you are for the croſs. Chriſt is for you, and you are for Chriſt. "The handwriting" is *nailed* for you. Nay, look not down upon thyſelf—look away—look up—up—up. You know how ſerpent-bitten Iſrael were charged. "Whoſoever" turned dimmeſt, fainteſt, dyingeſt eye to the "brazen ſerpent" lived. They were "bitten"—they were poiſon-ſtung—they were bleeding to death—it was true their very heart's-blood was welling out on

the ſands. But ſtill the command was, "Look and live." Had they kept looking down at their out-flowing blood, their out-paſſing life, they had aſſuredly died. And ſo, ſinner! man! woman! keep gazing upon yourſelf—your guilt—your ſin—your defilement, and you will inevitably periſh. The "condemnation" of the "handwriting" will come upon you. But why ſo look down when the cry is for very life, "Look up!"—"Handwriting of *condemnation*"! Tuſh! It is "nailed" to the croſs! There it is as impotent to condemn you as was the impaled, fangleſs, poiſonleſs, dead ſerpent of braſs to ſting. Cheer thee, then, cheer thee. "There is therefore NOW no CONDEMNATION to them which are in Chriſt Jeſus, who walk not after the fleſh but after the Spirit. For the law of the Spirit of life in Chriſt Jeſus hath made us free from the law of ſin and death" (Rom. viii. 1) (*j*).

(2.) INWARD: After a ſinner has fled for "refuge" to "lay hold of the hope" ſet before him in the goſpel, even to the very cloſe of his pilgrimage, he is made to groan under the ſad revelation within him of remaining ſin. To the end we are ſinners. In glory we ſhall ſtill be "ſinners ſaved." Such has been the experience of the children of God in all ages. Abraham ſaw himſelf, after long years of holy walking with his covenant-God, to be only "duſt," ay, leſs than duſt, the very refuſe of duſt, "aſhes" (Gen. xviii. 27). Of the meek and "faithful" Moſes, it "is written" he "ſpake unadviſedly with his lips" (Ps. cvi. 33). Many and many is the dolorous cry of penitence of the "man according to God's own heart." It is no heart-hardened reprobate, but a man of whom the verdict of the Lord was, after ſweeping with omniſcient eye over all the myriads of mankind—"There is not one like him in all the earth," who piteouſly abaſes himſelf and exclaims, "I abhor myſelf, and repent in duſt and aſhes." Daniel, the moſt ſtainleſs and "perfect" of all the worthies of the Bible, excludes

not himſelf in his "confeſſions before the Lord." We read: "I was ſpeaking, and praying, and confeſſing *my* ſins and the ſin of my people" (Dan. ix. 20). And think of that cry of anguiſh, liker the wail of a loſt ſpirit from the pit than a human cry from earth. "O wretched man that I am! who ſhall deliver me from this body of death?"* (Rom. vii. 24). It came from the white-haired Paul when, out of heaven, there was not a purer, holier ſaint below. It is no "ſtrange thing," therefore, that has happened to us when, bowing at the all-revealing throne of light, confronting ourſelves with the immaculate ſtandard, we find ſin ſtill abiding within us, mingling its monotone of jar in the pſalm of our life—flinging its dark ſhadow acroſs our hope—fermenting with fœtid leaven in the "grace" given us—balefully "growing up" in luſts and deſires of the earth earthly, of the devil deviliſh. But are we to deſpair and go away from Chriſt becauſe of remaining indwelling ſin? Has Chriſt no ſupply for this ſo awful need? My fellow-man, behold! in the place of the "handwriting of condemnation"—in the ſtead of the blurred legend of the death-ſentence, another: "THE BLOOD OF JESUS CHRIST, THE SON OF GOD, CLEANSETH US FROM ALL SIN" (1 John i. 7). Cheer thee, then, brother, ſiſter, again, whoever you be. Reſiſt the accuſer with theſe glorious words! He will make ſin, your ſin, to be *nothing* before you do it; and when you have done it, how he dilates and exaggerates it, "if it were poſſible," to drive you to deſpair! Fling his lie in his teeth: acknowledge your ſin, but refuſe to accredit his Chriſt-diſhonouring whiſper that you have ſinned away the Spirit—ſinned beyond God's mercy. To the blood, to the "ſhed blood," WHOEVER you be. There you will find a preſent Saviour.

* This queſtion, with its relieving anſwer in ver. 25, will form the text of one of the addreſſes in my fourth volume. As I quote it above, though perhaps it ought never to be quoted in disjunction from ver. 25, it might be a loſt ſoul's wail: never, never in its ſource, nor in its anſwer.

Liſten once more: "Come *now* [not an inſtant's delay!], and let *us* reaſon [God in Chriſt and thee, my brother, my ſiſter! not conſcience and thee, not the devil and thee, elſe you will be reaſoned to abſolute hopeleſſneſs], let us reaſon *together* [mind that! not apart—not alone—not away from God, but like a child at His knee], ſaith the Lord: Though your ſins be as ſcarlet [weigh that word "ſcarlet," *murder-ſtains!*], they ſhall be as white as ſnow: *though they be* [mark! God wiſhes you to come in your true character, as a ſinner. You *are* a ſinner: but though you be a ſinner there is cleanſing] red like crimſon they ſhall be as wool." [*Without*, white as ſnow. But then, let ſnow melt in the hand, and it is found to be grey, blackiſh. Therefore, *within* white alſo, white as wool.] Even so, my dear friends, in all our diſcoveries of yet remaining ſin, we muſt place ourſelves in realiſing prayer beneath the ſprinkling, flowing, overflowing blood. What! Thou findeſt it ſo every day! Well! Every day turn to the "ſhed blood." You find "remaining ſin" every day. Did you not expect that? Think a moment. The Lord has made proviſion for the ſad diſcovery. He who has told us "daily" to aſk our "daily bread," immediately adds as another *daily* petition, "Forgive us our ſins." Be it yours, therefore, my brethren, whether in *outward* or *inward* need, to turn for ſupply unto the Lord Jeſus. In Him is infinite fulness.

Having thus glanced at the more broad and general aſpects of the ſupply in the Lord Jeſus for all our needs, I would now look at details.

I obſerve, then, that a ſinner needs—1. Light; 2. Revelation of God; 3. Of the heart of God; 4. Life; 5. The Holy Spirit.

1. *Light.* When the great apoſtle of the Gentiles deſcribes the "progreſs" of the "pilgrim" in his Second Epiſtle to the Corinthians, he ſtarts with this: and indeed the moſt curſory

reader must observe that Christ, as "Light," is a favourite figure with Paul. He seems ever to recall "the light above the brightness of the sun" (Acts xxvi. 13). "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give *the light* of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). That little world, the human heart, like the vaster globe we inhabit, when it is created (anew) emerges out of darkness. Now who so fitted as Jesus to supply this light? "I am the Light of the world," were His amazing words; "he that followeth Me shall not *walk in darkness*, but shall have the light of life" (John viii. 12). He was the Day-star, the "bright and morning Star" of a darkened world. He is the Sun of righteousness.

2. *Revelation of God.* Light is a metaphorical term. It symbolises discoveries made to the soul. It expresses the imparting of knowledge, revelation, and bestowment of purity, of favour, of joy, of glory, and these in relation to God. We need to know God, we need to be "like God." Now again, who so fitted as the Lord Jesus to give us knowledge, and specially knowledge of our God? He could and did say, "As the Father knoweth me, even so know I the Father" (John x. 13). And you remember that cry wrung from His heart, as He thought of the misconstructions and ignorance of His Father, "O righteous Father, the world hath not *known* Thee, but I have known Thee" (John xvii. 25). Take any attribute, any grace of God, and Christ is the Revealer of it.

> "Thy thoughts are love, and Jesus is
> The living voice they find;
> His love LIGHTS UP THE VAST ABYSS
> OF THE ETERNAL MIND."*

3. *Revelation of the heart of God.* I could conceive no more

* James D. Burns, as before, p. 275.

terrible thing for a poor ſinner, than to have God diſcovered to him as infinitely holy, pure, juſt, righteous—as a revelation of character merely. For example, what a tremendous text were ours without the laſt two words. Read—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, MIGHTY ——." How ſhould we cower and tremble before ſo dread a Being; how ſhould the very knowledge of His attributes appal us. A ſinner, therefore, needs to know what His feeling towards ſinful creatures ſuch as himself is. And bleſſed, bleſſed be God, the grace of God, the love of God, the mercy of God, the longſuffering patience of God, the yearning pity of God, have been revealed. By whom? By Jeſus. "The grace of God, that bringeth ſalvation, hath appeared to all men" (Tit. ii. 11). Who ſo fitted as Jeſus to "reveal" that grace? Lying in the boſom of His Father from all eternity, He has felt the throbbings of His heart of love toward a periſhing world.

4. *Life.* If anything be plain in the word of God it is this, that to converſion every one of us needs life. We are all dead—twice dead. Unconverted man! Chriſtleſs woman! I tell you, you are dead. To the eye of God, to the pitying eye of angels, to the dreadful exultation of devils, your ſoul lies dead, putrid in your body: your body a fair coffin for your dead ſoul. Oh if God were to hurry you to your burial, as we muſt our beſt-beloved dead to the grave, how long ſince had you been gone! And yet a dead ſoul ſends up an effluvium toward God, compared with which that of a plague-ſtricken corpſe is incenſe. My fellow-man, be awakened! be alarmed! Dead! dead! dead! You ſtand in awful need of life. And who ſo fitted as Jeſus to ſupply this life? What "is written?" "As the Father hath life in Himſelf, ſo hath He given the Son life in Himſelf"

(John v. 26). And you remember how Peter hurled on the Pentecoſtal multitude the thrilling accuſation, "Ye killed the Prince of *life*." And yet again, men aſk, "What is eternal life?" and God points to His Son, and anſwers, "There is the eternal life manifeſted" (Cf. 1 John i. 3).

5. *The Holy Spirit.* I need not to prove this need of man. Neither do I need to prove that He is the "gift" of Chriſt. Without THE SPIRIT, all is vain.*

I have thus indicated in detail a few of thoſe things that man requires, and all of which, in infinite and abſolute poſſeſſion, the Lord Jeſus holds. Mark the expreſſion—in infinite and abſolute poſſeſſion. The ſaints on earth and in glory have fulneſs of all theſe bleſſings; aſcending higher, angel and archangel have inexpreſſible fulneſs of wiſdom, ſtrength, holineſs. But they have all, as derived from Chriſt. "That which He giveth them, they gather." They cannot beſtow, cannot impart it. Very different, ſtupendouſly different, is it with Jeſus. All is His own, to communicate to whomſoever and as ſoever he pleaſeth. Light, wiſdom, grace, life, the Holy Spirit,—to ſhadow out the diſtinction by a figure,—fill the boſom of Jeſus, as the ocean fills its majeſtic bed—ſelf-containing, ſelf-contained. They fill all creatures, the loftieſt, as the water fills the rivers. River-like, all muſt flow back to the eternal Source.

Thus from HIS SUPPLIES FOR MAN the Lord Jeſus Chriſt is infinitely qualified to be "mighty to ſave." Oh, once more, how delightful to know that before one ſinner need go unſupplied, the reſources of God muſt be exhauſted! What a glorious meſſage that is for the ſervant of Chriſt to preſs upon his fellow-men! How does it warrant my watchword—CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST! Oh why, why, why, men and brethren, will you turn to broken ciſterns

* See footnote, page 52.

which can *hold* no water, while the "Fountain" is opened, freely opened to you? Why ſurround yourſelves with "ſparks of your own kindling," that will go out black in your foreſt need, when the very Light of heaven is ſtreaming in blinding radiance around you? Why drudge and moil in the ſervice of the "world, the fleſh, and the devil," when the Lord Jeſus waiteth to give you the welcome of ſons and daughters? Up from thy huſks! up from thy grovelling! up from the duſt! "Awake, ariſe! and Chriſt ſhall give *thee* light."

My dear friends, the ſpiritual ſupplies of the Lord Jeſus, as they are poſſeſſed by Him abſolutely, ſo they are beſtowed abſolutely. For things concerning this life, God has entered into no abſolute covenant. He imparts the wondrous dower of life, but He recalls it. All die. He imparts health; but how often He withdraws it. How often is he "whom He loveth *ſtck*!" He imparts riches; but they take wings, and fly away. He imparts honours; but they are "laid in the duſt." All theſe He may or may not continue,—may take from us, or us from them. But Oh, my dear friends, hear me! For everything touching the ſalvation of the ſoul, your ſoul and mine, God in Chriſt has given an abſolute promiſe, has entered into an inviolable covenant. Chriſt is a gift. Salvation is a gift. Even among men, a gift is never withdrawn, never recalled, never cancelled. Much leſs with God. "Thanks," then, "be to God for His unſpeakable gift" (2 Cor. ix. 15).

And now, my brethren beloved, be entreated to let no ſpecialty of your individual experience ſhut out the perſonal conſolation of my meſſage,—the perſonal application to *you* of the "good news" now brought nigh to you. Oh the perverſe ingenuity, the morbid modeſty, the falſe-witneſs againſt God-given grace, that "refuſes to be comforted!" For your very ſoul's ſake, "take heed." Is any one ſaying, as I ſpeak, "Ah, but I am a great ſinner;" "I am a poor ſinner;" "I am an old

ſinner;" "I am a backſliding ſinner;" "I am a peculiar ſinner"? Have I put into words the paſſing thought of any one of you? Then, as you would go away cheered, not "caſt down,"—free, not bound,—hope-filled, not deſpairing,—believe me, I have a meſſage to every one of you—a meſſage of bleſſing, whoever you be. Great ſinner! I have from my Lord a great ſalvation to offer *you*. Poor ſinner! I have a rich and FREE ſalvation to preſs upon *you;* ay, and remember the word of the Lord, "To this man will I look, even to him that IS POOR." Oh will you not take the joy of that, and ſay, "*I am poor*, YET the Lord thinketh upon me"? (Ps. xl. 17). Old ſinner! the ſalvation I am commanded to proclaim is an old, old, yea, an "everlaſting" ſalvation for *you*. Backſliding ſinner! I tell you, the tendereſt words in all the Bible are to "heal" the backſlider.

> "O foul, O foul, rejoice,
> Thou art God's child, indeed, for all thy ſinning,
> A trembling child, yet His, and worth the winning
> With gentle eyes and voice." *

Peculiar ſinner! I have a peculiar ſalvation for *you*. So yet again I lift up my watchword—CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST. Be you great ſinner—poor ſinner—old ſinner—backſliding ſinner—peculiar ſinner—be you what you may, there is preſent ſalvation for *you*. Tell me your caſe, and I anſwer for it I will ſhew you the Lord Jeſus magnifying His redeeming love—the fulneſs of His grace—the affluence of His righteouſneſs—the prodigality of His pardoning mercy in ſaving juſt ſuch a ſinner as *you* are.

But I would fain come cloſer ſtill. I would ſeek to anticipate and relieve the doubts and haraſſments of ſouls before me, interpreting your needs by my own, and by thoſe of anxious ones who have come to me as their miniſter.

Is there then any one before me who trembleth as often as

* George Macdonald. Poems. 1857.

he turneth to the Word of God—trembleth before the awful holineſs of the Book, and the God of the Book? My brother, my ſiſter! I have good news for you—and you—and you. "To this man will I look, even to him . . . that TREMBLETH at my word" (Isa. lxvi. 2).

Is there any one before me who feels as though his faith had died out of him, ſo that he cannot read, or think of Jeſus without an awful "if" of doubt? Again, brother, ſiſter, I have good news for you, and you. I aſk you if that poor, diſtracted father, who came to Chriſt for the healing of his "poſſeſſed" child—came to Chriſt with your very "if"—"IF thou CANST DO ANYTHING, have compaſſion on us, and help us"—I aſk if the Lord frowned him away—I aſk if that doubting "if" drew forth ſo much as a hard word? Nay, verily. HE HAD COME TO CHRIST: and that blotted out the "if." Immediately there went forth from the Lord quickening power—the ſpring of tears was touched—He "drew him with the cords of a man." "Straightway the father of the child cried out, and ſaid with tears, Lord, I believe;" and added—mark the truthfulneſs of the man—"help thou mine unbelief;" and the full, pitying, delivering, ſaving anſwer came (Mark ix. 22, *ſeq.**). My brother, my ſiſter, try that. Get thee in all thy unbelief, with all thy unbelief, uſing, if thou muſt, the "if," and I tell thee the relief will be given. "Wait, I ſay, upon the Lord" (*k*).

Is there any one before me in wearineſs and deſpondency, becauſe of reſtraint and conſtraint in prayer? Is the complaint that no words will come, juſt the old ſame words, nothing elſe? To you, too, my fellow-believer, my fellow-ſufferer, for I alſo have known that—have known what it is to lie at the footſtool, and have only piteous repetitions to offer, while at the very moment one's heart was gaſping for articulate utterance of felt

* Let the reader note how Chriſt returns his "if" upon the man. Compare ver. 22 with ver. 23.

needs—I bring good news. Our Lord and Maſter knew this trial also. I turn to Mat. xxvi. 44: "And Jeſus left them, and went away *again*, and prayed the THIRD TIME, ſaying the SAME WORDS."* "We have NOT an high prieſt who cannot be touched with the feeling of our infirmities; but was IN ALL POINTS tempted (tried) like as we are" (Heb. iv. 15). "Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered" (Rom. viii. 26).

Is there any one before me "walking in darkneſs"—any one to whom the viſion of Chriſt, the Sun of righteouſneſs, is dim—

> "As when the ſun, a creſcent of eclipse,
> Dreams over lake and lawn, and iſles and capes." †

—any one in luneleſs dark, labouring on "weary and heavy-laden?" Liſten, liſten brother, ſiſter: "Who is among you that feareth the Lord, that obeyeth the voice of His ſervant, *that walketh in darkneſs, and hath no light?* let him truſt in the name of the Lord, and ſtay upon God" (Iſa. l. 10). And yet again: "Come unto me, ALL ye that labour and are heavy laden, and I will give you reſt" (Mat. xi. 28).

Is there any one before me who, ſpite of himſelf, herſelf, finds it hard in all the ſervices of the ſanctuary and of the cloſet to be other than Doeg was, merely "DETAINED BEFORE THE LORD?" (1 Sam. xxi. 7). What then? I give the anſwer of a venerable ſaint, long in glory—"By maintaining the ſervices out of a reſpect to God, I will yet ſerve Him. Though I find reaſons to humble me, yet I will not ſo as to keep me off my duties. Though I do want ſpirit, yet I find an heart to pray and read. If I cannot ſerve God with ſmiles, yet I will with tears. If my

* "In prayer we ſhould not ſo much affect expreſſion, as expreſs affection, Prov. xxiii. 26, Ps. xxv. 1, Iſa. xxix. 13."—*Church*, p. 46.

† Tennyſon. "The Viſion of Sin."

body will not carry my ſoul to duty, yet my ſoul ſhall hale my body unto it" (*l*).*

Is there any one before me "mourning" in ſecret ſorrow that his ſoul is as a "barren wilderneſs," saying, I am a dry and dead tree; yea, twice dead (albeit not yet plucked up by the root); and asking, Is there any, Oh! any, hope that ſuch a tree ſhould live or ever be recovered? The Lord hath conſolation, my brother, for *you*. It is written, "Let not the eunuch ſay, I am a dry tree" (Iſa. lvi. 3, 4). Let none therefore ſay, who is ſenſible of his own unworthineſs, "Behold, I am not meet to receive grace from God." For thus ſaith the Lord to ſuch eunuchs, to ſuch ſelf-dejected ſouls, who yet deſire to be approved of Him in fulfilling what He hath ordained, "Even to them will I give within my house and within my walls a place and a name better than ſons or daughters." Sweet encouragement! The Lord will honour even ſuch in His vineyard, the church; will take away their reproach, and ſupply them with thoſe bleſſings they ſo bewail. And, my friends, has not God made good His promiſe to others in all ages? Why then ſhould you deſpond? "Ye do err, not knowing the Scriptures NOR THE POWER OF GOD" (Mat. xxii. 29).†

Is there any one before me, any child of God, conſtrained to cry out with Iſaiah, "Woe is me!" and with Paul, under the agony of felt remaining ſin? My brother, my ſiſter, it muſt be even ſo until glory. "For it is with man," ſays Biſhop Reynolds, "as it was with the houſe wherein was the fretting and ſpreading leproſy, mentioned in Lev. xiv. 41. For though that houſe might be ſcraped round about, and much rubbiſh

* From "The Anatomy of Secret Sins, Preſumptuous Sins, Sins in Dominion and Uprightneſs," &c. By Obadiah Sedgwick, B.D. (1660, 4to, page 244).

† Cf. Nehemiah Rogers' "Figleſs Fig-tree" (1659, 4to, pp. 439, 440).

and corrupt materials be removed, yet the leproſy did not ceaſe till the houſe, with the ſtones, and timber, and mortar of it, was all broken down. So 'tis with man. Grace may do much, and alter many things that were amiſs in him, and make him leave many ſins to which he formerly was given; but to have ſin wholly caſt out and left, that is not to be expected till this earthly tabernacle of his body be by death pulled down and diſſolved."*

Is there any one before me, very deſolate and very ſad becauſe of bereavements and afflictions; any ſaying in mournful bitterneſs, "It looks as if God's hand, and a heavy rod in His hand, were never to be off me?" Comfort, cheer, my brother, my ſiſter. Think a moment. No "ſtrange thing" happeneth unto thee. The apoſtle does not ſay, "There is now *no affliction* or no correction to them who are in Chriſt," but (I ſpeak in the words of good Dr Jacomb) "There is *no condemnation* to them who are in Chriſt." It is one thing to be *afflicted*, another thing to be *condemned*. God may and will afflict His children, but He will never condemn them. It may be *much affliction*, yet 'tis no "condemnation." Indeed, God afflicts here that He may not condemn hereafter. 1 Cor. xi. 32, "When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world." God is ſo gracious that He will not condemn; yet withal ſo wiſe, ſo juſt, ſo holy, that He will afflict. Grace in the heart ſecures from eternal, not from temporal, evils. God cannot condemn and yet love; but He can chaſten and yet love; nay, therefore He chaſtens becauſe He loves. "As many as I love I rebuke and chaſten." "Whom the Lord loveth He chaſteneth, and ſcourgeth every ſon whom He receiveth." The nearer a perſon is to Chriſt, and the dearer he is to God, the ſurer he is to be puniſhed if he ſin. "You have I known of all the families of

* "Sermon of the Sinfulneſs of Sin," page 144.

the earth, therefore I will punish you for your iniquities" (Amos iii. 2).* My dear friends, draw nearer to the hand that holds the rod. It will lighten the blow. Ay, and you may yet come to find the rod budding, and bloſſoming, and bearing fruit for you, and to lay it up in the ark of your memory beſide the ſweeteſt pot of manna you have ever got.

Is there any one before me wounded as in the "apple of the eye," through wrong from one loved and truſted? My brother, my ſiſter, call to mind the ſweet ſinger's" plaint: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himſelf againſt me; then I ſhould have hid myſelf from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took ſweet counſel together, and walked from the houſe of God in company" (Ps. lv. 12–14). Nay, I admit the aggravation! "The wounds we receive from bad men, deſerved or undeſerved, are ſoon healed again; but when a good man ſtrikes, and there is no cauſe, the wound is poiſoned."† True, moſt true, but "caſt thy burden upon the Lord: He will ſuſtain thee."

Is there any one before me to whom there cometh "fiery darts" of very blaſphemy; any one oppreſſed with thoughts too horrible for confeſſion even in His ear. My tempted, aſſailed, fearfully beſet brother, ſiſter, for very life to the throne with thy temptation. There is pardon for blaſphemy and blaſphemers. "ALL MANNER OF SIN AND BLASPHEMY ſhall be forgiven to men" (Mat. xii. 31). Even "to the UTTERMOST" He has mercy and grace. Let thy caſe be a caſe of very deſpair, there is yet hope. Liſten to the upholding counſels of a departed worthy—"Yours is a ſad caſe, and not easily admitting remedy. Yet let me ſay this caſe of deſpair is NOT altogether without

* From his treatiſe on Rom. viii. 1–4, page 7.

† Froude. "Shadows of the Clouds," page 7.

hope. If at any time they repent, they may be recovered out of the ſnares and power of the devil, though taken captives by him at his will. If he fly to Chriſt, He '*is able to ſave to the utmoſt.*' Believe it, there is not ſo much malignity in all the ſin of the world, or malice in Satan, as there is mercy in God and merit in Jesus Chriſt, unleſs we ſhall ſay finite is more than infinite, and the creature ſtronger than the Creator. Add not therefore final impenitency to all former impiety, and obdurate unbelief to former diſobedience, and deſperation to thy long preſumption, and thou mayeſt yet be ſafe. For firſt it is ſaid, Heb. vii. 25, Chriſt is 'able to ſave to the utmoſt all that come to God by Him.' Therefore there is no doubting of His power. 'Save to the utmoſt.' Not to ſuch or ſuch a degree, no further. but further and further than ever thou haſt ſinned. Many men have often ſinned to *their* utmoſt, doing evil with both hands as they could. But Chriſt never yet ſhewed mercy or ſaved to His utmoſt: but He is able to outdo all that we have done or can do, yea, to outdo all that Himſelf hath done, pardoning yet greater ſins to penitents than ever yet were pardoned, if greater could be committed. Then, ſecondly, conſider further, that thou mightſt not make queſtion of His will, He hath ſaid, 'I deſire not the death of a ſinner' (Ezek. xviii. 23, and xxxiii. 11). 'Him that cometh to me I will in NO WISE caſt out' (John vi. 37). There is, you ſee, power and will both engaged to ſerve thee. So that it is not His 'will not,' but thy 'will not,' hinders thy ſalvation. 'Why will ye die?' saith He; 'I would, ye would not' (Ezek. xviii. 31, and Mat. xxiii. 37). Nor is it God's 'ſhall not' but thy 'care not' excludes thee heaven."*

Is there any one before me conſcious of being ſtill "DEAD in treſpaſſes and ſins"—and now in remorſeful alarm and diſtreſs? My brother, my ſiſter, bleſs God for that alarm, for that diſ-

* John Sheffield, as before, pp. 90–92.

treſs. It is the trembling of the needle as it ſeeks to point to the pole-ſtar. Yea, He has willed this fear. What are His own words? "*Fear* Him who *after* He hath killed hath power to caſt into hell; yea, I say unto you, *fear* Him" (Luke xii. 5). There is hope for you, O DEAD soul! Look at this Bible-picture and accredit me. I paſs into the woodland. I ſtand on a hill-ſide, tawny-opaline with moſs. I mark a felled tree. The ſaw ſhore ſharp through it—the gleaming axe was "lifted up" againſt it—and there it lies. You look upon it: from baſe to upmoſt bough it has been barked. Through long months it has lain under a blinding sun—winnowing. It is "very dry." Take up that lopped "branch." The twigs—leaves—buds—are all gone. Cut from the living tree, it is long dead: bared, peeled, it is "twice dead." It is a "brand" for the "fire." Ha! a prieſt has lifted it up—moved, removed it. And now it lies upon the altar. A moment, and it crackles—roars in the flame of the altar-fire. Watch the red tongues playing, flickering, fluttering, ruddying in the creamy-white ſmoke. The "brand" is a-blaze—is going to aſhes. What is this? Again the prieſt lifts it up—lifts it out. The flame—the ſmoke—the charring—the aſhen-waſte forbid you to think he can be doing what he ſeems to do; and yet it is not ſeeming. He is taking that not merely ſevered, but felled and barked, branch; not barked merely, but winnowed, dried; not winnowed, dried merely, but ſhapened "brand" fire-log; not fire-log "brand" merely, but a-blaze, half-conſumed; and he is planting it, as if a rooted tree, in the green earth. Return a few months hence, a year, and you will ſee it toſſing out-flung boughs and ruſtling leaves, in the golden ſunlight, a very living tree again. I ſpeak in parable. Behold in that "burning brand," God's own ſymbol of how far a ſinner may have gone in ſpiritual death, and yet be planted in His vineyard. Liſten, as I read: Zech. iii. 1, 2, "And he ſhewed me Joſhua the high priest

ſtanding before the Angel of the Lord, and Satan ſtanding at his right hand to reſiſt him. And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath choſen Jeruſalem rebuke thee: IS NOT THIS A BRAND PLUCKED OUT OF THE FIRE?"* Even so. Wherefore, sirs! be your caſe hopeleſs apparently as was the cut, barked, peeled, winnowed, dried, blazing "brand," of ever being again a living tree, there is yet a hand to "pluck you out of the fire," and ſave you "as by fire." Let your cry aſcend—

> "Leave me not, God, until—nay, until when?
> Not till I have with Thee one heart, one mind;
> Not till the life is light in me; and then
> Leaving is left behind."†

Is there any one before me—in concluſion here, for were I to purſue the multitude of experiences within even my own knowledge and reading, "I ſuppoſe that even the world itſelf could not contain the books that ſhould be written" (John xxi. 25) to meet the individual specialty of the myriads of men—ſaying, "But I am a *mean* ſinner; it is only my miſery that drives me to Chriſt?" My brother, ſiſter, your idea is one the ſervant of Chriſt often meets with. I have to anſwer, that ſenſe of 'meanneſs,' of "fear," is equally God's gift with faith. He knows beſt how to draw His creatures to Himſelf; and if He has uſed the ſcourge of miſery, the ſcorpion-whip of fear of hell—ſo be it. Be grateful that the grand queſtion is not, "*Why* have you come?" but HAVE YOU COME? Give the Lord Jeſus Chriſt the glory of tranſmuting your meanneſs into humility, your terror into "godly fear," that "by any means your ſoul may be ſaved" (*m*).

Thus, my dear friends, every want and every wanter has

* This, I apprehend, too little regarded paſſage will form the ſubject of another of the addreſſes in my fourth volume.

† George Macdonald. Poems. 1857.

ſupply in the Lord Jeſus. I care not who comes to me, I care not what neceſſity is confided, I care not how peculiar the experience be, I have proviſion for it in the goſpel. I ring out, therefore, my watchword once again—CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. He is "mighty to ſave," FROM HIS SUPPLIES FOR MAN.

I obſerve, finally, that the Lord Jeſus is "mighty to ſave,"—

IV. FROM HIS RELATIONS TO MAN.

ALL the other qualifications and attributes were in vain, in ſo far as man, needing the ſalvation of his ſoul, is concerned, if the "mighty" One—who in His KNOWLEDGE is OMNISCIENT, in His POWER is OMNIPOTENT, in His SUPPLIES is infinitely full,—had not related Himſelf to us. Of this we have a dread monumental evidence in the angels "who kept not their firſt eſtate." But, indeed, this is ſo ſelf-evidencing, that it demands the briefeſt elucidation and enforcement. Obſerve ſummarily then, my friends, that the Lord Jeſus, as very Man as well as very God, has brought Himſelf into the cloſeſt, as into the tendereſt, relations to man. The proclamation of the angels over the fields of Bethlehem was, "Unto you is BORN a Saviour" (Luke ii. 11). With all things elſe there is birth-relationſhip. He took unto Himſelf "a body," became man, "God manifeſted *in the fleſh*," the "fulneſs of the Godhead *embodied*" (1 Tim. iii. 16, Col. ii. 9). Thus, Son of God *and* Son of Man, He took His place as the "firſt-born" of God and the Head of the great human family. It was, therefore, His divinely-human and humanly-divine prerogative to be the Redeemer of man. This is dimly repreſented in the office ſuſtained by the FIRST-BORN in the families of Iſrael. It was his part to redeem his brethren from bondage, debt, and from whatever other difficulty they might have fallen into. *They could appeal to him.* Even ſo—though merely human "ſhadows"

muſt ever be ſhadowy and faint repreſentations of "the good things to come"—our bleſſed Lord aſſumed the office of Redeemer of the loſt human family, not by arbitrary decree, not by ſelf-appointment, but, as I have ſaid, through the profoundeſt and tendereſt relationſhip to man. Liſten to the argument of Paul: "No man taketh this honour unto himſelf, but he that is called of God, as was Aaron. So alſo Chriſt GLORIFIED NOT HIMSELF to be made an high prieſt, but HE that ſaid unto Him, 'Thou art my Son; to-day have I begotten Thee" (Heb. v. 5). You remember, too, Peter's glowing words (Acts v. 21), "Him hath God exalted with His right hand, TO BE a Prince and a Saviour, FOR TO GIVE repentance unto Iſrael, and forgiveneſs of ſin." The Lord Jeſus Chriſt, then, is related to man, and in that relationſhip worked out THE ATONEMENT, while the goſpel is one grand invitation addreſſed TO EVERY MAN, to accept the relation, and the ſalvation accruing. God in Chriſt ſtoops; man in Chriſt aſcends. Maſter that, and you have maſtered the very goſpel. O my fellow-man, it will avail you nothing to have that omniſcience, that omnipotence, that infinite ſupply, that relation of Redeemer, kinſman-Redeemer, OUTSIDE OF YOU. You muſt get into Chriſt, lay hold of Chriſt, ſtretch out weak hand of faith to His mighty hand.

But here, my brethren, miſtake not; go not away making a ſaviour out of your faith, as though *it* were to ſave you. I tell you CHRIST, AND CHRIST ONLY, SAVES YOU.

Take a familiar illustration, familiar to all of you. Look at that locomotive, as it ſnorts like a giant war-horſe to its place in the ſtation at the head of the train. You have in that engine, power of ampleſt capacity to drag at ſwifteſt pace the far-ſtretching carriages. Boiler, tubes, piſtons, fire, ſteam—all are in perfect order; and that broad-browed, lamping-eyed, a-duſt man gives aſſurance of tried ability to guide the charge committed to him. You look: carriage after carriage is filled, the hour has

ſtruck, the bell rung, and yet there is no departure, no movement, nor would be till "crack of doom," if one thing remained as it now is. Aha! the lack is diſcovered: the uniting hooks that bind engine and train together were awanting. They have been ſupplied. Like two great hands they have claſped, and a ſcrew has ſo riveted engine and carriage, that they form, as it were, one thing, one whole; and away through the dark ſweeps the heavy-laden train, with its freight of immortals. Mark, NO ONE EVER SUPPOSES THAT IT IS THE UNITING-HOOK, OR LINK, OR COUPLING, THAT DRAWS THE TRAIN. A child knows that it is the engine that draws it. Nevertheleſs, without that hook, or link, or coupling, all the power of the engine were of no avail; the train ſhould ſtand ſtill for ever. Exactly ſo, my brethren, is it in the relation of faith to Chriſt. IT IS NOT OUR FAITH THAT SAVES US, BUT CHRIST THAT SAVES US. Yet muſt faith lay hold of Chriſt, elſe Chriſt avails nothing. It is a wonder and a ſorrow, that what is ſo palpable in ordinary affairs, ſhould be ſo darkened and confuſed in the momentous matter of the ſalvation of the ſoul. Bleſſed be our God, this ſo needed hand, this "grace" that appropriates Chriſt is, with Chriſt Himſelf, "the gift of God."

I do not ſuppoſe it can be needful to dwell longer upon THE RELATIONS OF THE LORD JESUS CHRIST, as qualifying Him to be "mighty to ſave." It needeth not that I now ſet forth the bleſſed commonplaces of His being our Prophet, Prieſt, and King. It needeth not that I expatiate upon His appointment and anointment. It needeth not that I unfold the luſtrous "doctrines" of divine ordination, divine qualification, divine inveſtiture, divine acceptance. It needeth not that I recur to His glorious attributes for the outworking of the great errand. It needeth not that I call upon you to mark how, if any one was fitted to make men ſons of God, it was the Lord Jeſus, the Son of God. It needeth not that I preſs the overwhelming truth, that not only was He the Holy One, but the One Holy,

the only one who could have been ſent to accompliſh the needed redemption. Theſe, and kindred trains of thought, I have had many occaſions to put before you. The one thing that now I would have you carry away is this, that this divine Saviour, in all His omniſcience, omnipotence, and infinite ſupplies, is RELATED TO US, and thus is ſtill further "mighty to ſave."

Fix, therefore, eye of faith, heart of love, upon this aſſuring relationſhip and this unchallengeable authority.*

Yes! Eighteen hundred years ago, He who is "mighty to ſave" came down to our earth, took unto Himſelf a "body prepared," in our nature lived, obeyed, ſuffered, died; and when His awful work was done, when, amid the preternatural gloom of Calvary, He poured out His ſoul "unto death" as the Surety of FALLEN MAN, He "made an end of ſin," "finiſhed tranſgreſſion," "He was wounded for our tranſgreſſions, He was bruiſed for our iniquities, the chaſtiſement of our peace was upon Him, and with His ſtripes we are healed" (Iſa. liii. 5); and now returned from His awful exile unto THE THRONE, graſping in His hand, not reed of mockery, but the ſceptre of the univerſe, wearing again the flaſhing crown of heaven, no longer the thorn-

* *Authority.* Had not my time (and now ſpace) been more than filled up, I might have enlarged upon the *authority* of Chriſt to be the Saviour of ſinners. Emphaſis muſt be laid upon this. I may have (every jailor indeed has) a key that would open every cell-gate, and let out every priſoner; but I, as the jailor does, need authority from the law. Chriſt has the great key. He beareth it upon His ſhoulder. For I read, Rev. iii. 7, "Theſe things ſaith He that is true, He that hath the key of David; He that openeth, and none ſhutteth; and ſhutteth, and none openeth," even as Iſaiah had proclaimed, "The key of the houſe of David will I lay upon His ſhoulder; ſo He ſhall open, and none ſhall ſhut; and He ſhall ſhut, and none ſhall open" (xxii. 22).

The relations of the Lord Jeſus to God the Father is another aſpect of our inquiry that contains precious comfort in it; but it falls not now to be conſidered, as neither does His equivalent knowledge *of God*, power *with God*, ſupplies *as God*, and relations *to God*.

circlet, worſhipped again by the adoring hoſts of angel and archangel, and the multitude of the "redeemed," He ſtill remembers US, even US, as we tread life's duſty highway as "followers of Him." My brethren, by faith look up. Yonder ſtands our ever-living High Prieſt. Yonder is our kinſman-Redeemer. Yonder is our Dayſman, laying a gentle human hand upon man, and a divine hand upon God, and ſo "mediating" between both. Friendleſs ones, you have a Friend on the throne. And ſo again, and ſtill again, I blow my ſilver trumpet of "good news," CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. "If ANY MAN ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and He is the propitiation for our ſins, AND NOT FOR OURS ONLY, BUT ALSO FOR THE WHOLE WORLD" (1 John ii. 1, 2). Surely, as you remember the "glad tidings" concerning Him who is "mighty to ſave," which have thus been brought nigh to you, you will join with me in preſenting on this ſide, the adoring ſong, "Bleſſing, and honour, and glory, and power to Him that ſitteth upon the throne, and unto THE LAMB, for ever and ever" (Rev. v. 13). "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatneſs of His ſtrength? I that ſpeak in righteouſneſs, MIGHTY TO SAVE."

To my fellow-believers I have only one glad word. Let us "rejoice" in our Saviour. Let us "ſtand faſt" againſt all adverſaries. For "greater, ſtronger is He who is in us, than he who is in the world." Let us go out and in in humble thankfulneſs that our Father's eye is ever upon us—that underneath are the everlaſting arms—that we have infinite ſupply to draw upon—and that "we have not an high prieſt who cannot be touched with the feeling of our infirmities; but One in all points tempted like as we are, yet without ſin." "Let us therefore come boldly unto the throne of grace, that we may

obtain mercy, and find grace to help in time of need" (Heb. iv. 15, 16).

To my fellow-men who never have experienced their need of One "mighty to ſave," never have felt their ſin, never have realiſed the END, I have a ſolemn meſſage of warning—a meſſage of affectionate and anxious entreaty in my Maſter's name.

Sirs, I would diſcharge my office. "God was in Chriſt reconciling the world unto Himſelf, not imputing their treſpaſſes unto them; *and hath committed unto us the word of reconciliation.* NOW THEN WE ARE AMBASSADORS FOR CHRIST, AS THOUGH GOD DID BESEECH YOU BY US; WE PRAY YOU IN CHRIST'S STEAD, BE YE RECONCILED TO GOD" (2 Cor. v. 19, 20). "*Now*," "To-day," is the accepted time. Men—ſinners—have refuſed, delayed, neglected, and been LOST—LOST—LOST. I gaze wiſtfully around me. Is it, Oh, is it to be ſo with any of you? Huſh, heart of mine. "WHO AMONG US ſhall dwell with the devouring fire? WHO AMONG US ſhall dwell with everlaſting burning" (Iſa. xxxiii. 14).

Recently a reſident in India was ſeated under the verandah of his garden. That morning his little girl had loſt a pet lamb. He heard a ſtirring among the furſe at the foot of his garden. Joyfully he heard it: for he remembered his Mary's tears, and was glad in the thought of reſtoring her lamb. He left his ſeat, croſſed the lawn, croſſed a dingle, followed a winding path, paſſed through a wicket-gate, paſſed among the furſe, ſaw the lamb, went forward, lightly, gaily forward—a moment, and he was in the jaws of a *lion*. Alas! alas! he thought to find a lamb and he found a lion—found himſelf carried off into the jungle, and in an inſtant was DEAD. Even ſo, my fellow-men, He who is now the "Lamb of God" who "taketh away the ſins of the world" will one day be the "Lion of the tribe of Judah" to rend you—you—you—you—to pieces. "Thoſe

mine enemies which would not that I ſhould reign over them, bring hither and SLAY THEM before me" * (Luke xix. 27).

No. I would not, cannot, end with words of terror. I would not exhibit the dark pillar of cloud, but the guiding pillar of fire. I would win, woo, melt, if the Lord will. I pray God to give my meſſage a baptiſm of His Spirit: and as I began, ſo would I read out and out to all my watch-word,

CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatneſs of His ſtrength? I that ſpeak in righteouſneſs, MIGHTY TO SAVE." Amen and Amen (*n*).

* "The *giving* of the law was terrible. Oh, what ſhall the day of accounts be?"—*Church*, as before, p. 30.

NOTES AND ILLUSTRATIONS.

Man's ignorance of his fellow-man.—(*a*) Page 27.

I WOULD note here a recent remarkable *hiſtoric* example of our ignorance of the mind and motives of thoſe we are ſwift to judge. When the preſent Emperor of the French aſſumed the ſtyle of Napoleon III., the preſs of France and of Europe ſaw in it profound ſtatecraft—interpreted it as an aſſertion, ſpite of "univerſal ſuffrage," of unbroken inheritance from Napoleon the Great. It turns out to have been a mere clerical error. Kinglake informs us, on what he ſeems to regard as well-authenticated grounds, that in the courſe of the preparation for conſtituting the Empire, the Home Office wiſhed the country to take up a word which ſhould be intermediate between "Preſident" and "Emperor;" ſo the miniſter determined to order that France ſhould ſuddenly burſt into a cry of "Vive Napoleon!" and he wrote, they ſay, the following order, "Que le mot d'ordre ſoit Vive Napoleon!!!" The clerk miſtaking the three notes of admiration for Roman numerals, in a few hours the forty thouſand communes of France had cried out ſo obediently for "Napoleon III.," that the government was obliged to adopt the clerk's blunder. (*Invaſion of the Crimea*, Vol. I. p. 320.)

The God of the Word rather than the Word of God.—(*b*) Page 28.

This is hardly the place, perhaps, for criticiſm of the original, yet I would aſk any ſcholar who may read my pages, if the ὁ λογος of Hebrews

iv. 12 be not the ὁ λογος of John? I would further query if the ſame remark does not hold of Epheſians vi. 17? I cannot allow myſelf to think that the apoſtle can intend to ſend the tried and troubled believer to the Bible rather than to Chriſt. I interpret the counſel to inculcate a perpetual "taking hold" of Chriſt. Compare alſo John v. 39, 40. "Ye ſearch the ſcriptures, for IN THEM ye think ye have eternal life: and *they* are they which teſtify of ME: and ye will not come TO ME that ye might have life." If I do not ſtrangely miſtake, the Lord warned here againſt letting even the Bible come between Him and the ſoul. Not "in *them*," but in Him is "eternal life." They but tell of, guide to, Him. It is to miſtake a finger-poſt for the croſs, to ſo ſtop ſhort at the Bible. Bibliolatry, orthodoxy without ſpirituality, muſt not be miſtaken for Chriſtianity.

Intentions.—(*c*) Page 28.

The original expreſſes "intention, purpoſe, thought," with the element of *longing*, which our tranſlators have excellently, indeed felicitouſly, caught by "intents," = ſtretching toward. We have an amazing Old Teſtament text delineative of God's anticipatory knowledge of man's thoughts. I can only for the preſent quote it. The Lord is telling Moſes of the future apoſtaſy of His people—Deut. xxxi. 16–21. In the end of the laſt verſe we read, "For I know their imaginations which they go about, EVEN NOW, BEFORE I HAVE BROUGHT THEM INTO THE LAND WHICH I SWARE." Combine the Old Teſtament and New Teſtament references, and what a view have we of the Divine knowledge!

Omniſcience of God.—(*d*) Page 36.

Omniſcience. I feel ſtrongly tempted to confirm my own words with many choice quotations from the Puritans that crowd upon me for a place. I muſt content myſelf with one, pretty lengthy, from the rich folio of Obadiah Sedgwick, B.D., entitled, "The Bowels of Tender Mercy Sealed in the Everlaſting Covenant" (1661), which is full as the honeycomb is of honey, with the ſweeteſt and moſt alluring truths of the goſpel, all put with a loving earneſtneſs and pathos that ſeem irreſiſtible. I am ſure every reader will thank me for theſe unctioned pleadings with the ſoul for God.

"God is an OMNISCIENT God. He knows all things whatſoever, and all perſons, and all conditions, and all the hearts, and all the counſels and thoughts and words and ways of all men, at all times and in all places; and that moſt clearly and perfectly by His own infinite light. He knows all that is paſt and all that is preſent, and all that is future and all that is poſſi-

ble. Heb. iv. 13, 'There is not any creature that is not manifeſt in His ſight: but all things are naked and open unto the eyes of Him with whom we have to do.' Conſider this place ſeriouſly, which declares God's OMNISCIENCE. 'There is not any creature that is not manifeſt in His ſight.' There be many millions of millions of creatures, and they be far and near over all the world; but whatſoever they are, and whereſoever they are, they are 'manifeſt in His ſight.' Though they be hid from us, yet they are known to God; and though they be out of our ſight, yet are they 'manifeſt in His ſight.' They are before His eyes which 'run to and fro throughout the world.' 'And all things are naked and open to His eyes.' There is no darkneſs 'twixt Him and them; no curtain is drawn over His eye. They are as naked to Him as the child which is newly born is unto our eye; or as every pile of graſs is diſcovered by the ſun at noon-day; or as the parts of a diſeaſed body, &c. Pſa. cxxxix. 2, 'Thou knoweſt my down-lying and my up-riſing! Thou underſtandeſt my thoughts afar off,' ver. 3. 'Thou art acquainted with all my ways,' ver. 4. 'There is not a word in my tongue, but lo! O Lord, Thou knoweſt it altogether.'

"*Queſt.* You will ſay this is granted: it is very unqueſtionable that God is omniſcient, that He knows all things. But what is this for the comfort and good of His people? What good have they by being intereſted in an all-knowing God?

"*Sol.* 1. The good and comfort thereby is exceeding great; for God's omniſcience is, as it were, the key to open all His other attributes. It is the ſpring which ſets them all to work, and without which they could not work at all for your good. Though the Lord be an all-ſufficiency, yet, unleſs He were omniſcient, unleſs He did know all your wants, what good could His all-ſufficiency do you? And though the Lord be of a very merciful nature, ready to pity and help, yet, unleſs He did know your miſeries, He could not help you in your miſeries. It is His omniſcience which doth, if I may be ſo bold to expreſs it, acquaint and inform all His other glorious attributes, and put them on and draw them out to work for our good.

"*Sol.* 2. That the omniſcient God is your God, this is an unſpeakable comfort unto you, whether you conſider *what* He knows, or *how* He knows, as concerning yourſelves. *For what He knows* as concerning yourſelves and your conditions, 'The Lord knoweth who are His' (2 Tim. ii. 19). He knows *the integrity of your hearts*, notwithſtanding all your weakneſs and failings. 'But the high places were not taken away, *nevertheleſs* the heart of Aſa was perfect all his days' (2 Chron. xv. 17; 2 Sam. vii. 20). 'Thou, Lord, knoweſt Thy ſervant' (John xxi. 17). 'Lord, Thou knoweſt all things; Thou knoweſt that I love Thee.' He knows all your

wants and all your diſtreſſes. 'I know thy works and tribulations and poverty,' ſaith Chriſt to the church of Smyrna (Rev. ii. 9). Your heavenly Father knoweth 'that you have need of all theſe things' (Matt. vi. 32). He knows all your *deſires* and prayers and tears (Rom. viii. 27). 'He that ſearcheth the heart knows what is the mind of the ſpirit' (Pſ. xxxviii. 9). 'Lord, all my deſire is before Thee, and my groaning is not hid from Thee' (Pſa. lvi. 8). 'Put Thou my tears into Thy bottle: are they not in Thy book?' He knows all your *active and paſſive ſervice* in His cauſe for His glory; all the good that ever you have done, and all the evil that ever you have ſuffered" (Rev. ii).

"*How* He knows you and all your conditions.

"He doth know all the conditions of His people with a knowledge—

"1. *Of approbation.* The Lord 'knoweth the way of the righteous' (Pſ. i. 6); that is, He likes their way, He approves of their way; ſo Rev. ii. 9, 'I know thy works,' that is, I like them exceeding well, I am pleaſed to ſee them.

"2. *Of compaſſion.* The Lord ſaid, 'I have ſurely ſeen the afflictions of my people which are in Egypt, and have heard their cry by reaſon of their taſkmaſters, for I know their ſorrows' (Exod. iii. 7). If one loved us much, but did not know our wants and conditions; if one did know all our conditions, but did not love us, it were ſad; but God knows and loves, &c. As a father knows the diſtreſſes and wants of his child, and pities the child in that condition, his bowels are troubled for him, and if he can he will relieve him; ſo, &c.

"3. *Of condeſcenſion;* that is, He knows your wants and deſires, and He will help you, and He will ſupply you. 'Your heavenly Father knows that you need all theſe things' (Matt. vi. 32). What is that? That is, He will ſupply your need according to His riches and glory; ſo Exod. iii. 7, 'I know their ſorrows.' This is explained in ver. 8, 'And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land; ſo Nahum i. 7, 'The Lord is good, a ſtronghold in the day of trouble, and He knoweth them that truſt in Him;' that is, He will do them good: they ſhall find Him to be as good as His word, and He will help and deliver them.

"*Sol.* 3. The omniſcience of God is a comfort unto you againſt all your enemies' counſels, plots, reproaches, injuries. Jer. viii. 23, 'Lord, Thou knoweſt all their counſels againſt me to ſlay me.' Pſa. lxix. 19, 'Thou haſt known my reproach and my ſhame and my diſhonour: mine adverſaries are all before Thee.' Iſa. xxxvii. 28, 'I know thy abode, and thy going out and thy coming in, and thy rage againſt Me.' And how doth the Lord

know your enemies and their plots? &c. Even with deteſtation, and deriſion, and oppoſition, and judgment, and deſtruction.

"*Sol.* 4. The omniſcience of God is a comfort unto you in this reſpect, that it is a foundation and fountain of all ſaving knowledge in you. God knows you, and you ſhall know Him. 'I will betroth thee unto Me in faithfulneſs, and thou ſhalt know the Lord' (Hos. ii. 20). 'They ſhall all know Me' (Jer. xxxi. 34). 'He knows you for his people, and you ſhall know the Lord for your God' (2 Tim. ii. 19). 'The Lord knoweth who are His;' 'They ſhall know that I am the Lord their God' (Ezek. xxviii. 26; ſo Ezek. xxxix. 22). He perfectly knows you; and the time ſhall be that you ſhall perfectly know Him: you ſhall 'know, even as you are known' (1 Cor. xiii. 12)."—Pp. 35, 36.

For very remarkable *thinking* on the *omniſcience* and *omnipotence* of God in relation to the freedom of the will, and eſpecially for profound preſentation of truth on the univerſal acting of theſe attributes of Divine Love (*ſpecially* adhering to that name of God), I cannot too earneſtly recommend the thin folio of Peter Sterry, entitled, "A Diſcourſe of the Freedom of the Will" (1675). The maſſive Calviniſm of this extraordinary book of an extraordinary thinker is informed by a ſubdued *glow* of Myſticiſm or Neo-Platoniſm, which imparts a ſtrange faſcination to his ſtyle.

Reprobation.—(*e*) Page 47.

Reprobation. I gladly introduce here the following well-put expoſtulations from an old writer, whoſe too little known books for fulneſs of truth and vivacity and paſſionateneſs of ſtyle ſtand almoſt alone—John Sheffield, one of the "ejected" of 1662. The paſſage is taken from his "Sinfulneſs of Evil Thoughts" (1659).

"But if thou ſhalt yet perſiſt in thy wilful rejecting the mercy, and putting away the kingdom of God from thee, with that foul cavil and blackeſt objection in all the Bible, '*Oh, but I am a reprobate!*' and if our tranſgreſſions and ſins be upon us (Ezek. xxviii. 10), and we pine away in them, how can we then live? ſay they. And Job once, 'If I be wicked, why labour I in vain?' (Job. ix. 29) *q. d.*, I may as well ſit ſtill; all endeavours are in vain.

"I anſwer, 1. *God hath nowhere declared of this, that, or any man, that he is a reprobate;* no man can ſay it of himſelf, no man may ſay it of another; nor doth Satan or any angel know who is a reprobate. *Election* may at length come to be known, and thence *aſſurance*, but REPROBATION NEVER. So long as there is life there is hope; for though he that is in

ſtate of grace to-day ſhall be to-morrow, yet you cannot ſay he that is in ſtate of wrath to-day ſhall be to-morrow. Who can tell how long and how far one may go in a way of ſin ere he come to be paſt grace never to return?

"I anſwer, 2. Doth not the Lord ſay, 'As I live, I deſire not the death of a ſinner?' (Ezek. xxxiii. 2). Turn and live, repent; ſin ſhall not be your ruin. It is not God's eternal decree of reprobation, therefore, doth make thee incapable of ſalvation, but thy own wilful ſin, and perſiſting in it. Caſt away thy ſin; thou ſhalt never be a caſtaway! THY SIN IS THE BAR, NOT GOD'S DECREE (Ezek. xviii. 31; 1 Sam. xv. 23). None are rejected by God, but ſuch as with Saul have firſt rejected the word of the Lord. In a word, it is thy election and love of ſin that thou haſt more cauſe to fear than God's reprobation and hatred of thee.

"Again, I ſay, conſider of it; doth not the Lord call ALL MEN everywhere to repent? and ſay, He is not willing any ſhould periſh, but ALL come to repent? (Acts xvii. 30; 2 Pet. 3, 9; 1 John v. 10). And wilt thou exclude thyſelf, and make God a liar; ſetting His ſecret decree againſt His revealed will? He hath COMMANDED the goſpel to be preached 'to every creature' (Mark xvi. 15, 16); and ſaid, 'He that believeth ſhall be ſaved: he that believeth not ſhall be damned.' And, therefore, as I would not fear to ſay to an elect, as to Solomon, If thou forſake the Lord, He will caſt thee off for ever (1 Chron. xxviii. 9): ſo to a Cain, if thou do well or repent of evil, ſhalt thou not be accepted? (Gen. iv. 7). As the moſt righteous hath no cauſe to hope, notwithſtanding his election, if he repent of his repentance, and turn from his righteouſneſs; ſo the unbeliever and unrighteous, notwithſtanding any decree of reprobation feared, hath no cauſe to deſpair if he break off his ſin (Ezek. xviii. 24 and 27 compared).

"Further, I ſay the pit hath not yet ſhut her mouth upon thee; nor is the gulf fixed. There is a poſſibility of ſalvation to any yet living. While there is life there is hope. Out of the hell of deſpair there is redemption; though out of the deſpair of hell there is no redemption. . . . Therefore ſay, 'I will look up to His holy temple, I will look up to the mercy-ſeat; and if I periſh, I will not periſh with my hands in my boſom, but I will repent, mourn, pray; and when I have done my part, the Lord do with me what He will.'

"I have read of one in deſpair whom Satan perſuaded it was in vain to pray or ſerve God, for he muſt certainly go to hell; who yet went to prayer, and begged of God that if he muſt go to hell when he died, yet He would pleaſe to give him leave to ſerve Him while he lived, upon which his terrors vaniſhed; being clearly convinced none could pray that prayer that had ſinned the ſin againſt the Holy Ghoſt.

"Still again let me ſay to thee as Tamar to Ammon in another caſe: This later evil in turning mercy out of doors is worſe than the former in abuſing it, and forcing it to ſerve thy luſts. Both are nought [= naught, wicked], this worſe. The ſin of Cain deſpairing was worſe than the killing his brother. There he wronged juſtice, here mercy; thereby he violated the law, hereby he diſparaged the goſpel; thereby he ſet light by the blood of his brother, hereby of the blood of a Saviour, which crieth louder for better things than the blood of Abel for vengeance. We ſay the like of Judas's deſpair; it was a greater ſin than the betraying of his Maſter.

"Laſtly, If thou muſt have examples to encourage thee, who ſayeſt none was ever ſuch a one as myſelf, and pardoned, conſider what is written in Scripture. Manaſſeh was a man given over to all wickedneſs; an idolater, corrupter of God's worſhip; a man of blood; a conſulter with familiar ſpirits; the greateſt contemner of the prophets and commands of God that could be (2 Chron. xxxiii. 3–7), yet found mercy when he was humbled. And Paul, who had been before a perſecutor and a blaſphemer, and injurious in the higheſt degree to make him the greateſt of ſinners, yet found mercy (1 Tim. i. 13–15). We could inſtance in ſome others of our own knowledge having many gracious experiences of that truth, 'Where ſin hath abounded grace hath more than abounded, ſuperabounded; and where ſin hath reigned as a tyrant unto death and condemnation, grace hath reigned as a gracious king, unto eternal life, in acts of pardon and mercy through Jeſus Chriſt.'

"But I ſhall content myſelf to give thee one as ſad an example as you ſhall ordinarily meet with out of Aretius [in Matt. xii. 32]; a godly and eminent author ſpeaking of the ſin againſt the Holy Ghoſt, 'I ſaw,' ſaith he, 'and knew the man myſelf, and it is no feigned ſtory. There was,' ſaith he, 'a merchant in Strasburg, whoſe whole life was abominable for whoredom, uſury, drunkenneſs, contempt of God's word; he ſpent his life in gaming and whoring to his old age. At laſt he came to reflect on himſelf, and be ſenſible of the dreadful judgments of God hanging over his head. Then did his conſcience ſo affright, and the devil accuſe and terrify him, that he fell into open and downright deſperation. He confeſſed and yielded himſelf to the devil as being his. He ſaid, the mercy and grace of God could not be ſo great as to pardon ſins ſo great as his. Then what horror was upon him, gnaſhing of teeth, weeping, wailing; yea, he would challenge Satan, and wiſh the devil would fetch him away to his deſtined torments. He threw himſelf all along upon the ground; refuſed both meat and drink. Had you ſeen him you could never have forgot him while you had lived; you had ſeen the fulleſt pattern of a deſpairing perſon. Yet,'

ſaith he,' 'after the many pains of godly and learned men who came to him, watched with him, reaſoned with him, laid open the word and will of God, and after many prayers, public and private, put up for him, at length he recovered, and became truly penitent; and having lived piouſly for certain years, after he died peaceably.' Wherefore, he concluded, it is not an eaſy matter to determine of any man ſinning againſt the Holy Ghoſt, and incapable of mercy ſo long as he live."—(Pp. 92–98.) My copy of this priceleſs book bears the marks of apparently long-ſhed tears, and on one of the margins is written here, "Glory to God."

I add a kindredly urgent and Scriptural appeal from Nehemiah Rogers:—"Is this ſo, that God is ready to forgive every true penitent? Then *let none lay the* fault upon God if they periſh in their ſins; for God is ready and deſirous to forgive, and doth often call upon us to turn from our evil ways, that ſo we might not periſh. But if the Lord would not the deſtruction of the wicked, it could not be. This is well anſwered by one of the fathers. God willeth, and willeth not, the deſtruction of a ſinner in a diverſe ſenſe. He willeth not their deſtruction as concerning the deſert; for in that reſpect He ſaith, 'Thy deſtruction is of thyſelf, O Iſrael' (Hos. xiii. 9). But as it is the puniſhment of ſin and manifeſtation of the glory of His juſtice, ſo He willeth it. Accuſe not, then, God at any time, if any deſtruction happen unto you, but lay the whole blame thereof where it ſhould be laid, viz., upon yourſelves, whoſe hearts are hard and will not repent. Seeing this is ſo, that God is ready to ſhew mercy to EVERY ONE that ſeeks it, let this be as a ſpur and goad in our ſides to make us turn unto Him, and ſeek for mercy at His hands. He will not be wanting to thee, if thou beest not wanting to thyſelf. If there be not wanting one to aſk, there will not be wanting one to hear. Let there be a repentant offender, and there will be a gracious forgiver. Say but with David in the truth of thy heart, 'I have ſinned,' and thou ſhalt ſoon hear the Lord make anſwer, 'The Lord hath done away thy ſin.'" ["True Convert."—Expoſition of the Parable of the Loſt Son, pp. 235, 236; but the whole context will abundantly reward peruſal.]

Election and Predeſtination.—(*f*) Page 49.

Election—Predeſtination. I add here ſome choice paſſages from the elder worthies, that may be accepted as enforcing my teaching as to how we ought to deal with theſe "ſecret things."

(1.) Dr Richard Sibbes.—On 2d Cor. ii. 9 he ſays: "For them that love Him." Why not for thoſe that God hath elected? Why doth he not

go to the root of all the great things that God hath prepared for thoſe that He hath choſen to ſalvation? No; that is out of our reach. He would not have us go to heaven, but rather go to our own hearts. We muſt ſearch for our election, not above ourſelves, but within ourſelves" (p. 20).

Again:—"Satan abuſeth many poor Chriſtians. Oh, I am not elected; I am not the child of God. Whither goeſt thou, man? Doſt thou break into heaven, when thou carrieſt a ſoul in thy breaſt, and in that ſoul the affection of *love?* How is that ſet? Whither is thy love carried, and thy delight and joy, thoſe affections that ſpring from love? Thy evidence is in thine own heart" (pp. 131, 132).

Further:—"Therefore, dark diſputes of election and predeſtination, at the firſt eſpecially, let them go. How ſtandeſt thou affected to God and to good things? Look to thy heart, whether God have taught it to love or no, and to reliſh heavenly things. If He hath, thy ſtate is good. And then thou mayeſt aſcend to thoſe great matters of predeſtination and election. But begin not with thoſe, but go firſt to thine own heart, and then to thoſe deep myſteries afterwards. If a man love God, he may look back to election and forward to glorification, to the things that eye hath not ſeen, nor ear heard." But ſee firſt what God hath wrought in thy heart, what affection to heavenly things; and thence from thy affections to go backward to election and forward to glorification, there is no danger in it" (pp. 159, 160). ["Glance of Heaven; or, A Precious Taſte of a Glorious Feaſt." 18mo. 1638.]

(2.) George Swinnocke, M.A.:—"The decree of God is a ſealed book, and the names in it are ſecret; therefore thy part is to look to God's revealed will—namely, to make thine election ſure, by making thy regeneration ſure. Doſt thou not know that ſecret things belong to God, but revealed things to us and our children? Oh 'tis dangerous to meddle with the ſecrets of princes."

Again:—"This opinion is not believed by thee, but is only pretended, as a cloak for thy wickedneſs and idleneſs; for if thou doſt believe that, if God hath elected, He will ſave thee, however thou liveſt, why are not thy practices anſwerable to ſuch principles? why doſt thou not leave thy ground unſowed, and thy calling unfollowed, and ſay, If God hath decreed me a crop of corn, I ſhall have it, whether I ſow my ground or no; and if God hath decreed me an eſtate, I ſhall have it, though I never mind my calling? Why doſt thou not neglect and refuſe eating, and drinking, and ſleeping, and ſay, If God hath decreed that I ſhall live longer, I ſhall do it, though I never eat, or drink, or ſleep? For God hath decreed theſe things concerning thy ground, eſtate, and natural life, as well as concerning thine eternal

condition in the other world. When I ſee that thou throweſt off all care and means of preſerving thy life on earth, and expecteſt, notwithſtanding, to continue alive, then I may believe that thy forementioned thoughts are really ſuch in regard of eternal life ; but till then I ſhall be confident that this concluſion is only a feigned plea in the behalf of the devil and thy carnal corruptions." ["The Door of Salvation Opened by the Key of Regeneration." 3d Edition. 4to. 1671. Pp. 240, 241.]

(3.) Samuel Rutherford :—"Suppoſe a rope caſt down into the ſea for the relief of a company of poor ſhipwrecked men ready to periſh, and that the people in the ſhip or on the ſhore ſhould cry out unto them to lay hold on the rope that they may be ſaved, were it not unſeaſonable and foolish curioſity for any of theſe poor diſtreſſed creatures now at the point of death to diſpute whether the man that caſt the rope did intend and purpoſe to ſave me or not, and ſo minding that which helpeth, not neglect the means of ſafety offered. . . Thus it is that Chriſt holdeth forth, as it were, a rope of mercy to poor drowned and loſt ſinners. It is our part, then, without any further diſpute, to look upon it as a principle afterwards to be made good, that Chriſt hath gracious thoughts towards us ; but for the *preſent* to lay hold on the rope. And as the condemned man believeth firſt the king's favour to all humble ſuppliants, before he believes it to himſelf, ſo the order is, being humbled for ſin, to adhere to the goodneſs of the promiſe, not to look to God's intention in a perſonal way, but to His complacency and tenderneſs of heart to all repentant ſinners. This was St Paul's method, embracing by all means that good and faithful ſaying, 'Jeſus Chriſt came to ſave ſinners,' before he ranked himſelf in the front of thoſe ſinners. 1 Tim. i. 15." [Sermon before Houſe of Commons. 1643. 4to.]

(4.) Thomas Fuller, B.D.—"Cardinal Pole, a good man though a Papiſt, being deſired by one to tell him how he might come to underſtand the former part of St Paul's Epiſtles, which are, for the moſt part, doctrinal poſitions, made this anſwer : by a careful practiſing of the latter part of the ſame epiſtles, which conſiſt much in precepts and directions, how to lead a life in all godlineſs and holineſs of *converſation*. And thus if any man deſire to know the former part of predeſtination, whether his name be written in the Book of Life ; whether he be of the election of grace ; whether he be predeſtinated to life eternal, let him but look into the latter part of predeſtination, the means as well as the end of predeſtination ; whether his converſation be in heaven ; whether his life be ſuitable to the profeſſion of the goſpel of Chriſt : and though he meet with many rubs in the way, and through frailty ſtumble and fall, yet riſeth again and preſſeth on to the mark of the high calling of God in Chriſt Jeſus. Thus if a man do, he may con-

clude himſelf to be within the number of the elect ; and this is the right uſe that is to be made of the doctrine of predeſtination ; but it is otherwiſe with too too many in theſe all-queſtioning days of ours. For whereas St Paul preſents us with a chain let down from heaven (Rom. viii.), election and predeſtination at one end of the chain, and glorification at the other end thereof ; both which ends God keepeth faſt in His hand : as for the middle links of the chain, calling and juſtification, thoſe He leaves for them to lay hold on ; but they cannot be quiet, but muſt be tugging and labouring to wreſt thoſe parts out of God's hands, and ſo miſs of the right uſe and comfort that is to be found in the abſtruſe yet ſweet doctrine of predeſtination." ["Sermon at St Clements, London," one of many "Notes" from Fuller's unpubliſhed "Sermons," contained in Spencer's KAINA KAI ΠΑΛΑΙΑ, folio, 1658, page 603.]

(5.) Thomas Adams.—"A ſenator relating to his ſon the great honours decreed to a number of ſoldiers, whoſe names were written in a book, the ſon was importunate to ſee that book. The father ſhews him the outſide. It ſeemed ſo glorious that he deſired him to open it. No. By no means ; it was ſealed by the council. Then, ſays the ſon, tell me if my name be there ? The father replied, the names are ſecreted to the ſenate. The ſon, ſtudying how he might get ſome ſatisfaction, deſired him to deliver the merits of thoſe inſcribed ſoldiers. The father relates to him their noble achievements and worthy acts of valour wherewith they had eterniſed their names. 'Such are written,' ſaid he, 'and none but ſuch muſt be written in this book.' The ſon, conſulting with his own heart that he had no ſuch trophies to ſhew, but had ſpent his time in courting ladies rather than encountering knights ; that he was better for a dance than a march ; that he knew no drum but the tabret ; no courage but to be drunk. Hereupon he preſently retired himſelf, repented, entered into a combat with his own affections, ſubdued them, became temperate, continent, valiant, virtuous. When the ſoldiers came to receive their wreaths, he ſteps in to challenge one for himſelf. Being aſked upon what title, he anſwered, 'If honours be given to conquerors, I have gotten the nobleſt conqueſt of all.' 'Wherein ?' 'Theſe have ſubdued ſtrange foes, but I have conquered myſelf.' Now, whoſoever thou art that deſireſt to know whoſe names are written in heaven, who is elected to life eternal, it ſhall not be told thee this or that individual perſon ; but generally thus, men ſo qualified, faithful in Chriſt and to Chriſt, obedient to the truth and for the truth ; that have ſubjected their own affections, and reſigned themſelves to the guidance of the heavenly will. Theſe men have made noble conqueſts, and ſhall have princely crowns. Find but in thyſelf this *ſanctimony*, and thou art ſure of

thy election. In Rome the *patres conſcripti* were diſtinguiſhed by their robes, as the liveries of London from the reſt of the company ; ſo thy name is enrolled in the legend of God's ſaints, if thy livery witneſs it, that thy 'converſation is in heaven,' I John iii. 16." ["Happineſs of the Church."]

(6.) Obadiah Sedgwick, B.D. One of his many melting appeals may fitly cloſe theſe citations :—

"God hath not only fitted a Saviour for thee, but He comes near unto thee with Him. He deals mightily with thy ſoul to believe on Him.

"Thou haſt the *word of revelation* to this very day, wherein the myſtery of thy ſalvation is made known and clear unto thee. Thou needeſt not to ſay in thine heart, 'Who ſhall aſcend into heaven to bring Chriſt down from above ; or who ſhall deſcend into the deeps to bring up Chriſt again from the dead ?' But the word is nigh thee, even in thy mouth and in thy heart ; that is the word of faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed Him from the dead, thou ſhalt be ſaved, Rom. vi. 7-9.

"Thou haſt the word *of gracious propoſition.* God hath offered Chriſt with all His plentiful redemption, with His ſtrong ſalvation unto thee ; yea, He hath aſſured thee by His word of truth, which cannot lie nor deceive, that 'IF thou believeſt on Him thou ſhalt be ſaved by Him,' John iii. 16.

"Thou haſt *the word of injunction*, which lays a bond of duty upon thee. 'This is the COMMANDMENT, that we believe on the name of His Son Jeſus Chriſt,' John iii. 23.

"Nay, thou haſt *the word of penalty and correction.* God hath ſaid that He will judge thee for not believing, and that in the ſharpeſt method of expreſſion, 'He that believes not ſhall be damned.'

"Nay, thou haſt *the word of obſecration* and *gentle entreaty.* God ſtoops infinitely below Himſelf. He doth ſtrain courteſy with thee. God doth 'beſeech you by us, and we pray you in Chriſt's ſtead to be reconciled to God.'

"Nay, thou haſt *the word of expoſtulation.* Why will you not believe ? Why will ye die in your ſins ? Why will ye not come to me that you may be ſaved ? How often would I have gathered thee ? All the day long have I ſtretched forth my hands.

"Nay, thy unbelief *grieves the very heart of Chriſt.* 'He grieved at their unbelief.' He complains of that ſlowneſs in the heart to believe. 'O, ſlow of heart to believe.' Nay, and He ſheds tears becauſe thou doſt not believe and receive Him. 'When He came near the city He wept

over it. O Jeruſalem! thou that, &c. How often would I, &c.'" ["The Humbled Sinner Reſolved what he ſhould do to be Saved." 4to. 1660. Pp. 165, 166.]

I add a ſaying of a pre-eminent layman, John Selden:—"They that talk nothing but predeſtination, and will not proceed in the way of heaven till they be ſatisfied in that point, do as a man that would not come to London unleſs at his firſt ſtep he might ſet his foot upon the top of St Paul's." ["Table Talk." Edit. by Singer. 1847. P. 175.]

My readers will find it worth while to conſult Yarrow's "Soveraigne Comforts for a Troubled Conſcience" (1634. 18mo.), eſpecially cxxviii.–xxxi. on "Election;" and alſo Gove's "Saints' Honeycomb" (12mo. 1652); Rogerſ's "True Convert" (4to. 1632), pp. 235-241; and Plaiſere's *Appello Evangelium* (1652. 12mo).

Power of Chriſt.—(*g*) Page 49.

The power of the Lord Jeſus. Speaking of the faith of Abraham in the power of God, Dr Spurſtowe thus addreſſes the believer:—"And thus ſhould every believer, as a true child of Abraham, endeavour to do, in looking from themſelves unto the power of God for the making good of any promiſe which they in prayer do earneſtly ſeek; in faith, do really believe; in hope, do patiently wait for and expect. And though difficulties and temptations ſhould ariſe, which their reaſon cannot anſwer, their ſtrength cannot repell; yet not to caſt away their confidence, but to caſt themſelves upon Him who is both the ſtrength and wiſdom of His people; with whom things that are utterly impoſſible with men, are not only poſſible, but eaſy for Him to bring to paſs and to effect. Oh, the happy peace and ſerenity that a believer enjoys in every eſtate and condition which befalls him, that can thus reſt and ſtay himſelf upon the promiſe and power of God! No valley of trouble will be to him without a 'door of hope;' no barren wilderneſs without manna; no dry rock without water; no dungeon without light; no fiery trial without comfort, becauſe he hath the ſame Word and the ſame God to truſt unto, whoſe power opened the ſea as a door to be a paſſage from Egypt to Canaan; who fed Iſrael in the deſert with bread from heaven, and water from the rock; who filled Peter's priſon with a ſhining light; who made the three children to walk to and fro amidſt the fiery furnance with joy and ſafety." ["The Wells of Salvation Opened" (1655. 12mo), pp. 56, 57.] Thus quaintly alſo does Robert Dingley ſet forth Chriſt as "mighty to ſave" from His power:—"'Strong; He rejoiceth as a ſtrong man to run his race' (Ps. xix. 5); and 'He goeth

forth in His might,' ſaith Deborah (Judges ii. 21). The motions of Chriſt are ſtrong and powerful, eſpecially when He comes to convert ſouls, to help His people and avenge Himſelf on His enemies. 'He travels in the greatneſs of His ſtrength, and is mighty to ſave' (Iſa. lxiii. 1). This is plainly ſpoken of Chriſt and His motions toward His church. He travels in His ſtrength, and who ſhall let or hinder Him? Now, Samſon was herein a type of Chriſt, and that both in his name and arm. 1. In his name, Sampſon, whether with Jerome you interpret it 'their ſun,' or with Mercerius 'a little ſun.' Samſon cheered the hearts of men in thoſe dark and ſad times of idolatry and oppreſſion; yet he was but a little ſun in reſpect of Chriſt, whom he did typify, 'the Sun of righteouſneſs,' who is ſo exceeding great and glorious that God thought fit to inure the people's eyes by looking firſt on a leſſer light, John the Baptiſt, who is preſently foretold after my text, and was before Chriſt aroſe, 'a burning and ſhining light.' 2. As Samſon was a type of Chriſt in his name, ſo in his arm, in his ſtrength; for Sampſon grew, 'and the Spirit waxed ſtrong in him,' ſo as he became a ſaviour of incomparable ſtrength. Thus Jeſus Chriſt grew 'in ſtature and in favour with God and man;' and the Spirit was ſo ſtrong in Him, becauſe unmeaſured, that He became a Saviour too ſtrong for infernal powers: He ſlew that roaring lion the devil, and ſubdues our hearts. He laid heaps upon heaps, and deſtroyed more enemies by His death than His life." ["Meſſiah's Splendour; or, the Glimpſed Glory of a Beauteous Chriſt" (1649, 12mo), pp. 198, 199.]

The Neglected.—(*h*) Page 51.

As I paſs this through the preſs, a noble article in the *Times* reaches me. Thus wiſely and thrillingly does the writer commence:—"When Henry IV. wiſhed he could know there was a fowl ſtewing in every poor man's pot throughout France, he ſpoke the very eſſence of that optative philanthrophy which is rife, and ſympathiſing, and amiable, and popular, *and commonly uſeleſs* in all ages and in all countries. We all wiſh the world was much better than it is. We all wiſh that every one had at leaſt enough to eat and drink, and a good roof and warm clothing. What could be more horrible than the ſtory we publiſhed yeſterday of the poor old ſeamſtreſs, more than ſeventy years old, dying of ſheer want, and ſitting up in bed, attempting, as her eyes glazed, to make ſhirts at three-halfpence a-piece! This was not in Lancaſhire, but in London, cloſe to hundreds of thouſands of rich people who will read theſe lines. Of courſe if any of us had KNOWN of that particular caſe, *it would not have happened.* There is no one who would not

have gone or ſent and put the poor old creature in comfort."—(*March* 20. 1863.)

Compariſons.—(*i*) Page 51.

I am ſure my readers will thank me for ſubjoining Miſs Procter's tender and, alas! too true Lay of the "Homeleſs." Its ſad ſarcaſm cuts to the very heart:—

"It is cold dark midnight, yet listen
To that patter of tiny feet!
Is it one of your dogs, fair lady,
Who whines in the bleak, cold street?
Is it one of your silken spaniels
Shut out in the snow and the sleet

"My dogs sleep warm in their baskets,
Safe from the darkness and snow;
All the beasts in our Christian England
Find pity wherever they go.
Those are only the homeless children
Who are wandering to and fro.

"Look out in the gusty darkness—
I have seen it again and again,
That shadow that flits so slowly
Up and down past the window pane,—
It is surely some criminal lurking
Out there in the frozen rain?

"Nay, our criminals all are sheltered,
They are pitied, and taught, and fed;
That is only a sister-woman
Who has got neither food nor bed—
And the night cries 'Sin to the living,
And the river cries 'Sin to the dead.'

"Look out at that farthest corner,
Where the wall stands blank and bare;
Can that be a pack which a pedlar
Has left and forgotten there?
His goods lying out unsheltered
Will be spoilt by the damp night air.

"Nay; goods in our thrifty England
Are not left to lie and grow rotten,
For each man knows the market value
Of silk, or woollen, or cotton,
But in counting the riches of England
I think our poor are forgotten.

"Our beasts, and our thieves, and our chattels,
Have weight for good or for ill;
But the poor are only His image,
His presence, His word, His will;
And so Lazarus lies at our door-step,
And Dives neglects him still."

From *A Chaplet of Verses*, by ADELAIDE A. PROCTER. 1862.

Take thy cry, reader, over theſe paſſionate words. It may do thee good. Impart thy good.

Serpent-bitten Iſraelites.—(*j*) Page 54.

The unreſtricted, unexcepting, proclamation addreſſed to all Iſrael to look to the uplifted ſerpent, received new meaning and new preciouſneſs when the Lord Himſelf took it as a ſpecimen of how He was to be "preached" of to a periſhing world. I refer to His memorable words to Nicodemus, "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up, that WHOSOEVER believeth in Him ſhould not periſh, but have eternal life" (John iii. 14, 15). Very mournful is it that men ſhould pervert this grace of God, and act as if becauſe ALL are invited to look and live, they will live whether they look or no; as if becauſe the broad warrant runs, "*whoſoever* believeth," they will be ſaved, whether they believe or disbelieve. It is not without profound ſignificance that the doctrines of grace are pronounced in ſuch inſtances to be a "SAVOUR of death unto death." Their very graciouſneſs is perverted, as the ſubtleſt poiſons have been given in ſcents. The more an unconverted man takes encouragement and licence to abide unconverted becauſe of the fulneſs of the Divine mercy and grace, holding that ſimply as a doctrine, *i.e.*, without perſonally accepting the Lord Jeſus as his Saviour, the more does he turn what is a "ſavour of life unto life," into a ſavour carrying death with it. What a mournful reverſal of the Divine intention to thus turn a "ſavour" ſweeter than the typical incenſe, into a deadly thing: worſe, by the meaſure of the intereſts involved, than diſtilling the fair aſphodel into the drunkard's draught.

Doubt.—(*k*) Page 62.

Perhaps nowhere in any literature has the "if" ſpoken of been ſo forcefully, and all too faithfully uttered, as in the remarkable poem below entitled, "The Doubter's Prayer."

"Eternal Power of earth and air! unseen, yet seen in all around,
Remote, but dwelling everywhere; though silent, heard in every sound.
If e'er Thine ear in mercy bent, when wretched mortals cried to Thee,
And *if*, indeed, Thy Son was sent to save lost sinners such as me:
Then hear me now, while kneeling here, I lift to Thee my heart and eye,
And all my soul ascends in prayer, *Oh, give me—give me faith!* I cry.
Without some glimmerings in my heart, I could not raise this fervent prayer;
But, Oh! a stronger light impart, and in Thy mercy fix it there;
While faith is with me I am blest; it turns my darkest night to day;
But while I clasp it to my breast, I often feel it slide away.
Then, cold and dark, my spirit sinks, to see my light of life depart;
And every fiend of hell, methinks, enjoys the anguish of my heart:
What shall I do if all my love, my hopes, my toil, are cast away,
And if there be no God above to hear and bless me when I pray?
If this be vain delusion all, if death be an eternal sleep,
And none can hear my secret call, or see the silent tears I weep!
Oh help me, God! for Thou alone canst my distracted soul relieve;
Forsake it not; it is Thine own; though weak, yet longing to believe.
Oh drive these cruel doubts away, and make me know that Thou art God!
A faith that shines by night and day will lighten every earthly load.
If I believe that Jesus died, and, waking, rose to reign above,
Then surely sorrow, sin, and pride, must yield to peace, and hope, and love.
And all the blessed words He said will strength and holy joy impart;
A shield of safety o'er my head, a spring of comfort in my heart."

From "Poems by Currer, Ellis, and Acton Bell" [The Brontés], 1846, pp. 97–99. The above is by Acton.

Duty of the Unconverted.—(*l*) Page 64.

John Sheffield has put the duty even more ſtrongly and univerſally. He ſays even of *wicked men*—"They are yet to pray, and to perform duty. 'Pray Magus,' (Acts viii. 22). Let wicked men pray, let them ſing pſalms, let them hear; I do not ſay, let them be wicked. It is their ſin if they do not pray, is not their ſin to pray. Say not, my children ſhall not pray, nor be taught to pray till they be holy and ſanctified. As ſome pray by the Spirit, ſo others pray for the Spirit firſt. Refuſe not to join ſuch who are no ſaints, in ſinging, praying, &c., which are the proper works of ſaints. Let wicked ones pray, I ſay, but let them repent as well as pray. 'Repent of this thy wickedneſs, and pray' (as before, p. 13). Surely we have a very important principle enforced here and above. Our duty is plain, *whatever our ſtate be.* Moreover, in uſing the appointed means, in diſcharging the appointed obligations, we are placing ourſelves in contact with the God o the means and of the obligations. We, ſo long as we are unchanged, un-

converted, can think no right or good thought, or do any right or good action *ſpiritually;* but let us perform them, and in the very performance, the 'dry bones,' the putrid Lazarus, will ſooner or later hear the Divine quickening word, 'Live.' We cannot explain how the interceſſion of the ever-living High Prieſt touches us and our ſervices; but this we know, He does intercede, and is in ever-preſent, omniſcient contact with us. When will men learn *that it is Chriſt who ſaves alone*, not our prayers or ſervices; and that all that reaches Him, from converted and unconverted alike, receives its value from Him only.—(See *Prefatory Note.*)

Fear—Meanneſs.—(*m*) Page 69.

I cannot withhold a very admirable anſwer to the above—very common objection—which is found in what Milly ſays to Nina in Mrs Stowe's "Dred" [end of c. xii.]. "I 'member once, when you was a little weety thing, that you toddles down dem ſteps dere, and you ſlips away from dem dat was watching you, and you toddles away off into de grove yonder, and dere you got picking flowers, and one thing and another, mighty tickled and peart. You was down dere 'joying yourſelf, till, by-and-by, your pa miſſed you; and den ſuch another hunt as dere was. Dere was a hurrying here and a looking dere; and finally your pa run down in the woods, and dere you'd got ſtuck faſt in de mud, both your ſhoes off, and well ſcratched with briers; and dere you ſtood a-crying and calling your pa. I tell you, he ſaid, dat ar was de ſweeteſt muſic he ever heard in his life. I 'member he picked you up, and came to de houſe kiſſing you. Now, dere 'twas, honey! You did'nt call on your pa till you got into trouble. And laws, laws, chile, dat's de way with us all. We never does call on de Father till we gets into trouble; and it takes heaps and heaps of trouble ſometimes to bring us round. Some time, chile, I'll tell you my 'ſperience. I's got a 'ſperience on this point. But now, honey, don't trouble yourſelf no more; but juſt aſk your Father to take care of your 'ſairs, and turn over and go to ſleep. And He'll do it. Now you mind."

For a ſingularly able and exhauſtive handling of the whole queſtion of Fear as a means of driving to God, conſult Sedgwick's Anatomy (as before), pp. 232–237.

Books.—(*n*) Page 76.

(*n.*) The old Divines contain wealth of invaluable thought, with every variety of ingenious elucidation and illuſtration on the qualifications of Chriſt

for His office of Saviour, eſpecially as Prophet, Prieſt and King, a three-fold exhibition of the Lord which they never weary in making. I regret that I cannot here give many golden paſſages that riſe up in my memory. I muſt content myſelf with a few references, intentionally confining myſelf to leſs known worthies. The following will ſcarcely ever be conſulted in vain on any of the points brought up in my book :—

(1.) The Humbled Sinner Reſolved what he ſhould do to be Saved ; or, Faith in the Lord Jeſus Chriſt the only way of Salvation, &c. By Obadiah Sedgwick, B.D. 4to. 1660.

(2.) Thirty-One ſelect Sermons preached on ſpecial Occaſions. By William Strong. 4to. 1656. (See eſpecially xxvii. "Chriſt's inſtrumental fitneſs for his Father's ends.")

(3.) The Crown and Glory of Chriſtianity ; or, Holineſs the only way to Happineſs. By Thomas Brooks. 4to. 1662.

(4.) A Treatise of the Incomparableneſs of God in His Being, Attributes, Works, and Word, opened and applied. By George Swinnocke, M.A. 12mo. 1672.

(5.) God's Drawing and Man's Coming to Chriſt. By Richard Vines. 4to. 1662.

(6.) Refreſhing Streams flowing from the Fulneſs of Jeſus Chriſt. By William Colvill. 4to. 1655.

(7.) Several Diſcourſes tending to promote Peace and Holineſs among Chriſtians. By Thomas Manton, D.D. 1685. Cr. 8vo. (See eſpecially "No Excuſe againſt a ſpeedy obeying Chriſt's call.")

(8.) The Myſtical Brazen Serpent, with the Magnetical Virtue thereof ; or, Chriſt exalted upon the Croſs, &c. By John Brinſley. 1653. Cr. 8vo. (All Brinſley's books are good, and all "teſtify of Chriſt," as do ſpecially thoſe of the next Author.)

(9.) A Diſcovery of Glorious Love ; or, the Love of Chriſt to Believers opened in the Truth, Tranſcendency, and Sweetneſs thereof, &c., &c. By John Durant. 1655. 12mo.

None of theſe works—a few out of many now before me—are readily met with, but let my readers ſnatch up any one whenever it turns up, and I am ſure they will never regret paying even a goodly price for it.

L' ENVOY. DEO DATA.

" The heart that ſeeks for happineſs in grandeur, beauty, lore,
Muſt leave them all in turn, like one that begs from door to door.
Oh, but he walks a weary round, and follows a ſad dance!
I reach my home a nearer road, *and go to God at once.*

" Though grateful for the Hermon-drops earth's humbler ſky may ſhed,
I bear the flagons of my ſoul to the great Fountain-head;
Care, ſtalking o'er our hearts, may leave full many a deep footprint,
But with His over-flowing grace my Lord fills every dint.

" He gives us—what He finds our ſouls too poor in prayer to aſk—
He gives us, leſt we ſink in ſloth, ſome gracious over-taſk;
He takes away the boons He gave, and why, I know not yet,
But this I know, when moſt He takes, I'm deepeſt in His debt."

From " Brooklyn Parſonage : a Metrical Tale. By EARNEST WARMLEY, M.A." [= J. B. MANSON, Eſq., of Edinburgh] 1857.

EDINBURGH:
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